

تفسیر القرآن مجلدی

TAFSIR UL QUR'AN

Translation and Commentary of the
HOLY QUR'AN

by
Moulana Abdel Majid Daryabadi

DARUL - ISHAAT
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TAFSIR -UL- QUR'AN

(VOL. III)

**Translation and Commentary of the
Holy Qur'an**

By
MAULANA ABDUL MAJID DARYABADI

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1. Permission for the publication of this Tafsir has been obtained by the Government of Sindh Pakistan.
2. We have tried human best to make the Quranic text, included in this Commentary free of all errors, however to err is human. We shall be grateful if readers may kindly inform us of any omission or error if they come accross any, so that we may correct it in the next print.

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Publisher's Note

The following appendices not forming part of the original work have been included in this volume.

- I. Seven Sleepers
- II. Identification of Zul-Qarnain
- III. Historicity of Hāmān
- IV. Was Muhammad Literate?

This liberty has been taken by the publishers, first, as the late author had himself included a number of appendices, being the writings of other scholars, in order to elucidate his notes, and, secondly, since the subject matter dealt with in each of the above appendix is important enough to require more light to be shed on it for the benefit of the readers. It is, however, regretted that the last appendix could not find its proper place after the Sūrat-ul-'Ankabūt and has, therefore, been given at the end of this volume.

SYSTEM OF TRANSLITERATION

The system of transliteration adopted in this work is given below :

ا a	ظ z
ء ' (as =ع, 'u=ع, 'i=ع)	
ب b	غ gh
ت t	ف f
ث th	ق q
ج j	ك k
ح h	ل l
خ kh	م m
د d	ن n
ذ z	ه h
ر r	و u (as vowel)
ز z	و w (as consonant)
س s	ي i (as vowel)
ش sh	ي y (as consonant)
ص s	“ un
ض dh	ˆ an (above the line)
ط t	ˆ in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthians.
2. Cor.	=	Paul's Second Epistle to the Corinthians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy: The Fifth Book of Moses.
Ex.	=	Exodus: The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
1. Jn.	=	The First Epistle General of John.
2. Jn.	=	The Second Epistle of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis: The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Je.	=	The Book of Jeremiah.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Le.	=	Leviticus: The Third Book of Moses.
Lk.	=	Gospel according to St. Luke.

Mk.	=	Gospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers: The Fourth Book of Moses.
1. Pe.	=	The First Epistle General of Peter.
2. Pe.	=	The Second Epistle General of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Paul's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes.	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epistle to Thessalonians.
1. Ti	=	Paul's First Epistle to Timothy.
2. Ti	=	Paul's Second Epistle to Timothy.
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) GENERAL

AAM.	=	Abul 'Alā Maudūdī, Urdu translator and commentator of the Holy Qur'ān.
"Ant."	=	Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh 'Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of <u>Saḥīḥ al-Bukhārī</u> .
AV.	=	Authorised Version of the Bible.
AYA.	=	'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh.	=	Nāsir-ud-Din 'Abdullah Baidhāwī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK.	=	'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE.	=	McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
C.E.	=	Christian Era.
DB.	=	Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murry, London).

DCG.	=	Hasting's Dictionary of Christ and the Gospels, 2 Vols.
DV.	=	Douay Version of the Bible.
EBi.	=	Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).
EBr.	=	'Encyclopedia Britannica,' 29 Vols. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.
El.	=	Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
EMK.	=	Hammerton's Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).
ERE.	=	Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
ESS.	=	Seligman's 'Encyclopedia of the Social Science,' 15 Vols. (Macmillan, London).
ET.	=	Cohen's 'Everyman's Talmud,' (Dent, London).
FWN.	=	Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
GB.	=	Ragg's 'The Gospel of Barnabas.' (Oxford).
GRE.	=	Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
HHW	=	'Historians' History of the World,' 25 Vols. (<i>The Times</i> , London).
H.J.	=	<i>The Hibbert Journal</i> . (Constable: London).
IA.	=	Hadhrat 'Abdullāh Ibn-i-'Abbās. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
IQ.	=	Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'
JE.	=	'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
LL.	=	Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
LSK.	=	Lane and Lane-Poole's 'Selections from the Kuran,' (Trubner, London).
M.A.	=	Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

NSBD.	=	A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
NSD.	=	'New Standard Dictionary of the English Language,' 4 Vols. (Funk and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's 'Primitive Culture,' 2 Vols. (Murray, London).
Rgh.	=	Al-Rāghib al-Asfahānī, Husain b. Muhammad, Al-Mufradāt fi Gharrīb-il-Qur'ān.
RV.	=	Revised Version of the Bible.
RZ.	=	Imām Fakhruddīn Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols. (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A.H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World', 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C. E.) Commentator of the Holy Qur'ān.

سُبْحَنَ الَّذِي اَسْرٰى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْاَيْتَانِ ۗ اِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝ وَاَتَيْنَا مُوسٰى الْكِتٰبَ وَجَعَلْنَاهُ هُدًى لِّبَنِيْٓ اِسْرَءٰٓءِيلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيلًا ۝ ذُرِّيَّةً مِّنْ حَمَلِنَا مَعِ نُوْحٍ ۗ اِنَّهُ كَانَ عَبْدًا شَكُوْرًا ۝ وَقَضَيْنَا اِلَىٰ بَنِيْٓ اِسْرَءٰٓءِيلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ

PART XV

Surah Banī Isrāīl

The Children of Israil. XVII

(Makkan, 12 Sections and 111 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سبحن . . . العبر) Hallowed be He¹! Who translated His bondman² in a night³ from the Sacred Mosque⁴ to the Further Mosque,⁵ the environs of which We have blessed,⁶ that We might show him⁷ of Our signs.⁸ Verily He! He is the Hearer, the Beholder.⁹

2. (واتينا . . . وكلا) And We gave Mūsā the Book and made it a guidance to the Children of Isrāīl: take not beside Me a guardian¹⁰ -

3. (ذرية . . . شكورا) O progeny of those whom We bore with Nūḥ¹¹! verily he was a bondman grateful.

1. —the Mighty, the Glorious—

2. i. e., the holy Prophet. See P. I. n. 98.

3. The word اسرى itself denotes a night journey. ليل is added to emphasize the miraculous nature of the act—the colossal distance being covered in a fraction of a single night'. ليل is here used instead of ليلة because when they say اسرى ليله the meaning generally is, he occupied the whole night in journeying.' (LL).

4. (at Makka).

5. (at Jerusalem; from whence he was carried through the seven heavens to the presence of God, and brought back again to Makkah the same night). The details of this ascension are to be found in the *Aḥādīs* of the Prophet abundantly.

'Asin, the Madrid professor of Arabic, has traced the great influence this Islamic literature had on Dante and other Christians of the Middle Ages. 'Embellished by later accretions, this miraculous trip still forms a favourite theme in mystic circle in Persia and Turkey, and a Spanish scholar considers it the original source of Dante's *Divine Comedy* (Hitti, *op. cit.*, p. 114). See also EI. III. p. 567. مسجد properly denotes the site, not the building, of a mosque; hence there arises no question of the existence or not of the actual Temple at the time. It is called 'furthest' because it was at the time farthest place of the worship of one God from Makka.

6. (both in a spiritual and in a material sense). The country of Canaan was not only the homeland of several prophets but also a land 'flowing with milk and honey.' 'The barren rocky slopes that confront us today, carry traces of once having been covered with vines and olive-trees; with oaks and acacias, with fig-trees and flowers.' (Marston, *The Bible is True*, p. 35).

7. (with his bodily eyes).

8. (and wonder). The well-known *M'irāj* or Ascension of the Prophet is generally believed to be corporeal; but even allowing with some that it was merely a vision, does the reducing of a prophet's immediate experience to a vision detract in the least from its reality or its authority?

9. (and none is His co-partner in these attributes).

10. 'I am the Lord thy God . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.' (Ex. 20: 2-5) 'And the Lord hath sent unto you all his servants the prophets . . . They said: . . . And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands.' (Je. 25: 4-6).

11. (in the ark). The descendants of the survivors of the great deluge had all the more reason to be grateful to the Almighty.

سُبْحَانَ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عُلُوًّا كَبِيرًا ۖ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ۚ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۚ إِنْ أَحْسَنْتُمْ أَحْسَنُتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسُوفَ ۚ وَجُوهَكُمْ وَلَيْدُ خُلُوا
 — الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ ۚ وَلِيُتَبَرَّوْا مَا عُلُوًّا تَنْبِيْرًا ۚ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُثِرْتُمْ
 عُدْنَا ۚ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۚ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
 الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۚ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا

4. (و قضينا . . . كيرا) And We decreed¹² for the Children of Isrā'il in the Book:¹³ you shall surely commit evil¹⁴ twice¹⁵ in the land and you shall rise very high.¹⁶

5. (فأذا . . . مفعولا) Then when the promise came for the first of the two,¹⁷ We raised against you¹⁸ bondmen of Ours¹⁹ endued with great violence,²⁰ so they entered the dwellings;²¹ and it was a promise²² fulfilled.²³

6. (ثم . . . نفيرا) Thereafter We gave you a return of victory over them²⁴ and We supported you with riches and children,²⁵ and We made you a numerous concourse.²⁶

7. (ان . . . تبيرا) If you will do well you do well for yourselves; and if you will do evil, you shall sin against your own selves.²⁷ Then when the second²⁸ promise came,²⁹ We raised up a people that they may disgrace your faces and may enter the Mosque³⁰ even as they³¹ entered it the first time,³² and that they may destroy with utter destruction whatsoever may fall under their power.³³

8. (عسى . . . حصيرا) Perchance³⁴ your Lord may have yet mercy on you;³⁵ and if you still revert,³⁶ We will revert likewise.³⁷ And We have appointed Hell a prison for the infidels.

9. (ان . . . كيرا) Verily this Qur'ān guides unto that path which is straightest and bears glad tidings to the believers who work righteous deeds that theirs shall be a great wage.

12. (by way of forewarning).

13. 'The Book' may refer to any of the Revelations given to the Israelite prophets. Probably here it refers to the prophecies of Jeremiah, John and Jesus (on them be peace!) but the reference may also be to Le. 26: 15-39; Dt. 28: 15 ff.

14. (by your sinning against God).

15. The allusion may be to the well-known destruction of Jerusalem first by Nebuchadnezzar in 586 B. C. when the Jews were carried off to Babylonia in captivity, and next by the Romans under Titus in 70 C. E.

16. (in rebellion, and will sin against God and man). The Book of Jeremiah in the Bible is full of forebodings consequent on the rebellious disposition of the Jews and their deeds of impiety. 'The followers of Nebuchadnezzar massacred the inhabitants of Jerusalem, the priests and the people, old and young, women and children who were attending school, even babies in the cradle. The feast of blood at last shocked even the leader of the hostile heathens, who ordered a stay of this wholesale murder.' (Polano. *op. cit.*, p. 320) The rabbis have assigned various causes for the Babylonian exile. 'Some authorities mention general unworthiness; others give specific sins, as idolatry, licentiousness, and bloodshed, incontinency in the drinking of wine, too great indulgence to one another and failure to reprove those who sinned . . . and neglecting the study of the Torah.' (JE. III. p. 566).

17. (judgments to be executed).

18. (O Jews!).

19. (as God's instruments in carrying out His wrath). In the Bible also the epithet 'my servant' is applied to Nebuchadnezzar. (Je. 25 : 9).

20. (against enemy). 'Nebuchadnezzar was most merciless toward the conquered people.' (JE. IX. p. 202) The Jewish king Zedekiah was seized while fleeing, his sons were slain before his eyes, and he himself was blinded.

21. (capturing, pillaging and murdering). 'And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about.' (Je. 52 : 13, 14).

22. (given through the prophet Jeremiah). 'And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.' (Je. 25 : 11).

23. (fully, and in every detail). 'Jerusalem was destroyed. The temple, palace and city buildings were burned, the walls broken down, the chief priest, Seraiah, and other leaders were put to death, and many people again carried off. The disaster became the great epoch-making event in Jewish history and literature.' (EBr. XIII. p. 48) For the Biblical account of the catastrophe see La. 2 : 1-5.

24. (through a nation friendly to you). See Ez. 1 : 1, 2. פ is 'a turn to prevail against an opposing party; victory.' (LL).

25. *i. e.*, We let you prosper for a long time after your return from Captivity about 520 B. C. As regards the property :—'This is the number of them: thirty charges of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbaz-zar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.' (Ez. 1 : 9-11) As regards their

number:—‘The whole congregation together was forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven.’ (Ez. 2 : 64-65).

26. (multiplying you abundantly).

27. *i. e.*, that evil will only recoil on yourselves. All this was announced to the Jews through their prophets.

28. (of the judgments to be executed). *Cf.* the NT:—‘Behold, your house is left unto you desolate.’ (Mt. 23 : 38) ‘There shall not be left here one stone upon another, that shall not be thrown down.’ (Mt. 24 : 2) See also Mk. 13 : 2, Lk. 19 : 43, 44, 21 : 6, 20 : 24.

29. The reference is to the second destruction of the Temple, by the Romans under Titus in 70 C. E.

30. *i. e.*, the Holy Temple at Jerusalem.

31. *i. e.*, your enemies.

32. (under Nebuchadnezzar).

33. ‘The raging flames, the infuriated soldiers, the groans of the wounded and the dying, all spoke with another voice. It was the judgment. The words of John the Baptist and of Jesus of Nazareth had come true. Thousands perished in the temple flames When the wall fell their pride turned into helplessness and cowardice, and they sought to hide themselves in the subterranean passages. On the same day the Roman soldiers made their way through the Upper City, burning, plundering, and massacring.’ (EBi. c. 2285) ‘The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination.’ (Milman, *History of the Jews*, II. p. 370) ‘Titus crucified so many Jewish captives and fugitives during the siege of Jerusalem, that there was not sufficient room for the crosses nor sufficient crosses for the condemned.’ (Klausner, *Jesus of Nazareth*, p. 349).

34. *عسى*, as uttered by God, is expressive of the certainty of an event. (LL).

35. (if you renounce your old ways of sin and rebellion, and come to believe in the Last Prophet of God).

36. (to your life of guilt and rebellion, refusing to acknowledge the holy Prophet of Islam).

37. (to Our judgment). As usual, the warning went unheeded. Dire consequence naturally followed soon, and the Arab Jews within a very few years were wiped out of existence.

سُخِّنَ النَّارُ

يَوْمَ يُنْفَخُ

الْيَمِّ ۖ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۚ وَكَانَ الْإِنْسَانُ عَجُولًا ۝ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ
 آيَتَيْنِ فَنَحْنُ آيَةُ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السَّاعَاتِ
 وَالْحِسَابَ ۚ وَكُلُّ شَيْءٍ فَضْلُنَا تَفْصِيلًا ۝ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۚ وَنُخْرِجُ لَهُ يَوْمَ
 الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ۝ اقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝ مَن اهْتَدَىٰ --
 فَآمَنَّا بِتَقْوَىٰ لِّنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ
 لِّحَشَىٰ نُبِيعَ رَسُولًا ۝ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً ۖ أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا ۚ فَحَقَّ عَلَيْهَا الْقَوْلُ

10. (و ان . . . اليا) And that those who do not believe in the Hereafter – for them We have prepared an afflictive torment.

SECTION 2

11. (ويدع . . . عجولا) And man prays for evil³⁸ as he should pray for good, and man is ever hasty.

12. (و جعلنا . . . تفصيلا) And We have appointed the night and the day as two signs;³⁹ then We blurred the sign of the night and made the sign of the day illuminating that you may seek grace from your Lord,⁴⁰ and that you may know the number of years⁴¹ and the reckoning; and everything⁴² We have detailed in full details.⁴³

13. (و كل . . . منشورا) And every man:⁴⁴ We have fastened his actions⁴⁵ round his neck,⁴⁶ and We shall bring forth unto him on the Day of Judgement a book⁴⁷ proffered him open.

14. (اقرا . . . حسيبا) Read thy book; suffices to-day thy soul against thee as a reckoner.

15. (من . . . رسولا) Whoso is guided, it is only for himself⁴⁸ that he is guided, and whoso strays it is only against his soul⁴⁹ that he strays: and not one laden bears the load of another.⁵⁰ And We do not chastise⁵¹ until We have raised a messenger.⁵²

38. (out of ignorance; mistaking evil for good).

39. (of Our providence and majesty). For 'night' and 'day' see P. XIII. (nn. 465, 466).

40. (by doing your business in the daylight).

41. (and other divisions of time, by the regular alteration of day and night).

42. (requisite to a perfect religion).

43. (in the Holy Qur'ān).

44. (with Our infallible knowledge of who is going to be disobedient and

who to be obedient).

45. (whether good or evil). طائر in addition to its well-known meaning of 'a bird', means the actions of a man, which are the cause of his happiness and misery, and which are, as it were, attached to his neck as a necklace. (L.L).

46. (like a collar which he cannot get off). So are his actions inseparable from him; and it is they that make or mar a man's fortune.

47. *i. e.*, a scroll recording all his actions thereon.

48. *i. e.* to his own advantage.

49. *i. e.*, to his own hurt.

50. This establishes and emphasizes once more the principle of personal responsibility, so completely violated and negatived by the Jewish and Christian conceptions of 'mediation', 'satisfaction' and 'atonement'. Curiously enough, in the early days of Pauline Christianity it was held that 'Christ by His sufferings made a payment to Satan to have him relinquish his might to man.' (CD. p. 77).

51. (of any nation or people).

52. (to preach and to warn).

يَتَذَكَّرُونَ

نُحْنُ الْوَيْلِ

فَدَمَرْنَاهَا تَدْمِيرًا ۝ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۝ وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا
بَصِيرًا ۝ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ
يَصْلَاهَا مِمَّا مُؤَمَّمًا مَذْهُورًا ۝ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ
سَعْيُهُمْ مَشْكُورًا ۝ كُلًّا نَبْدُ هَؤُلَاءِ هَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝
انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۝ وَلَئِنَّ الْآخِرَةَ أَكْبَرُ مِنْ الدَّارِ الدُّنْيَا ۝ وَآكِرُ تَفْضِيلًا ۝ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
آخَرَ فَتَقْعُدَ مِمَّا قَدْ مُمِيتُوا مَا تَخِدُونَ ۝ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۝ وَبِالْوَالِدَيْنِ إِحْسَانًا ۝ إِمَّا يَنْبَغُ عِنْدَكَ

16. (و اذا . . . تد ميرا) And when We intend that We shall destroy a town⁵³ We command its affluent inhabitants,⁵⁴ then they transgress therein, and thus the word⁵⁵ is justified on them. Then We annihilate it completely.

17. (وكم . . . بصيرا) And many a generation We have destroyed after Nūh. And suffices thy Lord, the Aware, the Beholder,⁵⁶ for the offences of His bondmen.

18. (من . . . مدحورا) Whoso intends the quick-passing world We hasten to him⁵⁷ therein whatever We please⁵⁸ to whom We intend; thereafter We shall appoint for him Hell where he shall roast, reprov'd, damned.⁵⁹

19. (و من . . . مشكورا) And whoso intends the Hereafter and strives therefor with due striving while he is a believer,⁶⁰ then those! their striving shall be appreciated.

20. (كلا . . . محظورا) To each—these and those—We extend the bestowal of thy Lord,⁶¹ and the bestowal of thy Lord is never restrained.

21. (انظر . . . تفضيلا) See thou! how We have preferred some of them over some others;⁶² and surely the Hereafter is greater in degrees and greater in preferment.⁶³

22. (لا تجعل . . . محذولا) Set not up along with Allah another god, lest you sit down reprov'd, renounced.

53. (in consequence of its persistent law-breaking).

54. (to obey Our message and messengers).

55. (of requital) i. e., the sentence; the judgment.

56. (needing no other witnesses).

57. (certainly not as a mark of Our approval, but only in accordance with Our universal Plan).

58. i. e., We allow him lavishly whatever He desires of the luxuries of this world.

59. (so affluence in this world is no criterion of the approval and goodwill of God).

60. (as right conduct must imply right belief).

61. (so far as the blessings of this world are concerned).

62. (in the matter of worldly gifts, with no distinction of the godly and the ungodly). So that affluence is no criterion of one's nearness to God.

63. (so the Hereafter alone is worth striving after).

بَنِي إِسْرَٰءِيلَ

تَجَنَّبُوا

فَلَا تَقُلْ لَهُمَا آيٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَاخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۖ رَّبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَٰلِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۖ وَأَبْذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسُّكَّانَ وَابْنُ السَّبِيلِ وَلَا تُبْدِزْ تَبْذِيرًا ۖ إِنْ

الْبُذِيرَيْنِ
كَانُوا الْإِخْوَانَ
الشَّيْطَانِ
وَكَانَ الشَّيْطَانُ
لِرَبِّهِ كَفُورًا ۖ وَإِنَّمَا تَعْرِضُ عَنْهُمْ ابْتَغَاءَ رَحْمَةٍ
مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا نَّيْسًا ۖ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۖ إِنْ رَبُّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۖ

SECTION 3

23. (وَفَعَلَىٰ كَرِيمًا) And thy Lord has decreed that you should worship none but Him,⁶⁴ and *show kindness*⁶⁵ to parents; and if either of them or both of them attain old age⁶⁶ with thee⁶⁷, say not unto them: pooh!⁶⁸ and browbeat them not,⁶⁹ and speak to them a respectful speech.⁷⁰

24. (واخفض . . صغيرا) And lower unto them the wing of meekness out of mercy,⁷¹ and say: Lord! have mercy on the twain as they brought me up *when* young.⁷²

25. (ربكم . . . غفورا) Your Lord is the Best Knower of what is in your souls;⁷³ if you have been righteous,⁷⁴ then He is unto thee penitent,⁷⁵ Forgiving.

26. (ارات . . . تبذيرا) And give thou⁷⁶ to the kinsman his due,⁷⁷ and *also* to the needy and wayfarer; and squander not *in* squandering.

27. (ان . . . كفورا) Truly the squanderers are the brethren of the devils,⁷⁸ and the Devil is ever ungrateful to his Lord.

28. (و اما . . . ميسورا) And if thou turnest away⁷⁹ from them⁸⁰ awaiting a mercy from thy Lord which thou hopest,⁸¹ then speak to them a gentle word.

29. (ولا تجعل . . . محسورا) Let not your hand be chained to your neck, nor stretch it forth to its extremity,⁸² lest you sit down reproached, improvised.

30. (ان . . . بصيرا) Verily thy Lord extends the provision⁸³ for whom He will, and measures it out;⁸⁴ He is in respect of His creatures Aware, Beholder.

64. See n. 10 above.

65. See P. V. n. 101

66. —an age hard to please—

67. *i. e.*, in thy life, O reader!

68. (for any other disrespectful word), *i. e.*, do not deem anything of their affairs burdensome, nor be rough or coarse to them. *اف* 'in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; . . . or rather it is a word imitative of a sound, like *ugh* in English, both in sound and

meaning, and in meaning like our interjection *foh* and *fough* denoting vexation, or distress of mind, or disgust.' (LL).

69. All this required some emphasis in view of the atrocious practices current in many communities, specially the 'abandonment' of aged parents.

70. Alongside this 'old-fashioned' morality, observe the comments of a thoughtful Westerner on the modern up-to-date ways of the Western families. 'In a society which is essentially technological and is being organized, at a rapidly increasing rate, on purely mechanical lines the behaviour of an individual son towards his father is of no great social importance Consequently, the European father daily loses more and more authority over his son, and the son loses respect for his father. Their mutual relations are being quickly overruled and—for all practical purposes—annihilated by a mechanized society which has a tendency to abolish the privileges of an individual over another, and—in the logical development of this idea—also the principles created by family relationship.' (Leopold Asad, *Islam at the Crossroads*, pp. 47-48).

71. *i. e.*, behave towards them in a humble and respectful way.

72. This implies that the rearing of infants is primarily the business of the parents, and not of the State. Apart from the horrors of infanticide, the world has also known, even in some of the most famous civilization of the past and with the direct blessings of sages and philosophers, the custom of 'exposure'. Boys and girls, 'exposed' by their parents, were taken by the State, and 'reared and fed like brute beasts for the vilest purposes of sensuality; so that a man might commit the grossest crimes unaware with one of his own children, and from these wretched human beings the State derived a shameful impost.' (DCA. I. p. 18).

73. (so mere outward behaviour is not enough; inward attitude is the real thing).

74. (by habit, and uniformly obedient and respectful to the parents).

75. *i. e.*, those who make amends for their occasional and accidental lapse.

76. (O reader!).

77. *i. e.*, friendship and affection, and assistance in time of need.

78. *i. e.*, like them in ingratitude. اخ signifies not only 'a brother', but also 'an associate', 'a fellow' and the like

يستمر في كل مشارك لغيره في القيلة او في الدين او في صنعة او في معاملة او في مودة وفي غير ذلك من المناسبات (Rgh). See also P. XVI. n. 129.

79. (owing to thy inability, O reader!).

80. *i. e.*, from those who are seeking pecuniary help from thee.

81. *i. e.*, if you do not on the occasion possess the wherewithal with which to help others and are deferring your charity till God shall put you in easier circumstances.

82. *i. e.*, do not be either niggardly or profuse, but observe the mean between the two extremes.

83. *i. e.*, makes it ample and generous.

84. (for whomsoever He will), *i. e.*, makes it adapted to the circumstance.

يَتَّقِي إِسْرَافًا

نَسِخًا لِّلَّذِينَ

خَشِيَةَ إِمْلَاقٍ ۖ لَّحْنٌ نَّرَزَ لَهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً ۝ وَلَا تَقْرَبُوا الرِّزْقَ إِنَّمَا كَانَ قَالِشًا
وَسَاءَ سَبِيلًا ۝ وَلَا تَقْنَطُوا أَنفُسَ الَّذِينَ حَزَمَ اللَّهُ إِلَّا يَأْخُذُ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا
فَلَا يُرِيدُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ۝ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشَدُّ ۚ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الَّتِي قُلْتُمْ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عَنْهُ مَسْئُولًا ۝ وَلَا تَنْشِ فِي الْأَرْضِ مَرْحَأًا إِنَّكَ لَنِ مُخْرِقٌ الْأَرْضَ وَلَنْ تَبْلُغَ

SECTION 4

31. (ولا . . . كيرا) Kill not your offspring for fear of want:⁸⁵ We provide for them⁸⁶ and for yourselves; their killing is a great crime.⁸⁷

32. (ولا . . . سبيلًا) And do not approach adultery;⁸⁸ it is ever an abomination⁸⁹ and vile as a pathway.⁹⁰

33. (ولا . . . منصورًا) And do not kill anyone whom Allah has forbidden⁹¹ except by right,⁹² and whoever is killed wrongfully, We have surely given his next-of-kin authority;⁹³ so let him not exceed in killing;⁹⁴ verily he is ever succoured.⁹⁵

34. (ولا تقرّبوا . . . مسئولًا) And do not approach the substance of an orphan save with what is best,⁹⁶ until he reaches *the age of strength*. And fulfil the covenant;⁹⁷ verily the covenant shall be questioned *about*.⁹⁸

35. (و اوفوا . . . تاويلًا) And give full measures when you measure, and weigh with an even balance,⁹⁹ that is good,¹⁰⁰ and the best interpretation.¹⁰¹

36. (ولا . . . مسئولًا) And do not thou go after that of which thou hast no knowledge¹⁰² verily the hearing and the sight and the hearts, each of them shall be questioned *about*.

85. In the modern craze of 'birth-control' or contraception, the same fallacious economic argument that so utterly misled the ancients, has re-emerged and is having a leading part. See P. VIII. nn. 143, 212, 213.

86. See P. VIII. nn. 212, 213.

87. For this reform at least the credit, even according to the detractors of the holy Prophet, belongs to him. 'As a moral reformer, Muhammad has to his credit the abolition of infanticide.' (ERE. VIII, p. 876). It was due to his efforts that the custom so prevalent among many nations both in the East and West . . . in Arabia came to an end (Robert, *op. cit.*, p. 97).

88. The Arabic word زنى is much more comprehensive than either 'fornication', which is restricted to the illicit sexual intercourse of 'unmarried person', or 'adultery' which also denotes 'the sexual intercourse of two persons either of whom

is married to a third person.' ذنبي is general. It denotes the sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife. Note the very great importance attached by the Qur'ān to this crime. The words are not لا تروا 'commit not adultery', but لا تقربوا الزنى 'approach not adultery', or 'go not nigh unto adultery', thus impeding all the ways and paths that could lead to it. Compare this austere attitude of Islam with the sordid morality of the present-day West. 'Sexual fidelity and discipline are quickly becoming a thing of the past in the modern West.' (Leopold Asad, *Islam at the Crossroads*, p. 47). Adultery 'has become fashionable in both England and America during the past few years.' (Scott, *History of Prostitution*, p. 226) 'The old type prostitute who pranced about gaudily and drunkenly in the Strand, Leicester Square, Piccadilly, and Regent Street, is a thing of the past . . . There has been a huge increase in promiscuity among men and an ever greater increase among women . . . The results are that more and more every year is man turning to so-called girls of respectability in order to satisfy his sexual appetite' (pp. 224-225). 'Virginity among women is becoming something to sneer at.' (225). 'Where all are practising what is virtually prostitution there can be no such thing as prostitution' (p. 228).

89. *i. e.*, abominable in itself; impure and debasing for the soul. Islam condemns *zinā*, or promiscuous unchastity in any and every form outright, whereas it has flourished in all 'civilized countries', and even prostitution has been recognized by them subject only to regulation by law or by custom. 'In Egypt, Phoenicia, Assyria, Chaldea, Canaan and Persia, the worship of Isis, Moloch, Baal, Astrate, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples were merely centres of vice. In Babylon some degree of prostitution appears to have been even compulsory and imposed upon all women in honour of the goddess Mylitta. In India the ancient connection between religion and prostitution still survives.' (EBr. XVIII. p. 58).

90. *i. e.*, conducive to many other sins and vices; of extreme disruptive tendency; causing many diseases.

91. (to be slain).

92. *i. e.*, except for a just and rightful cause.

93. (to demand full satisfaction).

94. *i. e.*, he should not exceed the bounds of the Law by avenging the slain person's blood on any other than the slayer.

95. (by the Law so long as he keeps himself within its bounds). If he carries the vengeance too far, then it is the other party which shall receive the protection and support of the Law.

96. *i. e.*, except with the best of motives. See P. IV. n. 493; P. V. n. 542.

97. *i. e.*, every engagement that you have entered into consistent with the Law.

98. Man is accountable for every engagement of his, big or small.

99. In short, observe the dictates of morality in every dealing of yours with men, whether commercial, legal or social.

100. *i. e.*, proper in itself.

101. *i. e.*, leading ultimately to the best of results.

102. (O reader!) *i. e.*, entertain no such opinion as you have no good and strong reason to believe that it is true.

سُبْحَنَ الَّذِي سَخَّرَ لَكُمْ سُبْحَانَ اللَّهِ قَوْلًا عَظِيمًا ۝ وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۝ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا أُبْتِغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۝ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُفُكِّرُونَ ۝ عَلَوْا كِبِيرًا ۝ تَسْبِيحُ لَهُ السَّمُوتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۝ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝ وَإِذَا قُرَأَ الْقُرْآنُ جَعَلْنَا بَيْنَكَ

37. (ولا . . . طولا) And do not thou walk on the earth struttingly;¹⁰³ verily thou wilt not by any means rend the earth, nor canst thou attain the mountains in stature.

38. (كل . . . مكروها) Each of these! there vice is to thy Lord ever detestable.

39. (ذلك . . . مدحورا) That¹⁰⁴ is part of that wisdom which thy Lord has Revealed to thee,¹⁰⁵ and set not up thou¹⁰⁶ along with Allah another god, lest thou be cast into Hell reprieved, damned.

40. (افاصفكم . . . عظيما) Has then your Lord distinguished yourselves with sons¹⁰⁷ and taken for Himself the females from amongst the angels?¹⁰⁸ Verily you say a saying mighty.¹⁰⁹

SECTION 5

41. (ولقد . . . نفورا) Assuredly We have propounded it¹¹⁰ variously in this Qur'ān so that they¹¹¹ might be admonished;¹¹² but it adds only to their aversion.

42. (قل . . . سبيلا) Say thou:¹¹³ were there along with Him other gods, as they¹¹⁴ assert, then they would have brought a way¹¹⁵ to the Owner of the Throne.

43. (سبحنه . . . كبرا) Hallowed be He, and exalted be He above what they say—a great height!

44. (تسبح . . . غفورا) There hallow Him¹¹⁶ the seven heavens and the earth and whosoever is therein.¹¹⁷ And naught there is but hallows His praise, but you do not understand their hallowing. Verily He is ever Forbearing,¹¹⁸ Forgiving.¹¹⁹

103. (O reader!) *i. e.*, in a pompous and conceited manner.

104. *i. e.*, the precepts.

105. (O Prophet!).

106. (O reader!).

107. (whom you highly esteem). The address here is to the pagans of Makka.

108. (as His daughters, and as goddesses). See P. V. 513.
109. (and so derogatory to Godhead). The blasphemy involved was twofold; first, the ascribing of any offspring to God, and secondly, the feminine nature of that offspring.
110. *i. e.*, the subject of God's absolute purity and absolutely unity.
111. *i. e.*, the polytheists.
112. (by the constant repetition and reiteration of the subject).
113. (O Prophet!).
114. *i. e.*, the polytheists.
115. *i. e.*, these minor gods, if endowed with power and will at all, would surely have endeavoured to contend with God, and would have asserted their independence or executed their own will.
116. (very much like the tiny little creatures).
117. This leaves no room for heaven-gods, earth-gods or any other minor gods. However strange it may sound to us, the fact remains that an earth-god and a heaven-god have found a distinguished place in the pantheon of the mythologies of Babylon, Egypt, India, Greece and Rome; and 'the ever-arching Heaven and the all-producing Earth' have also been conceived as 'a Father and a Mother of the world, whose offspring are the living creatures, men, and beasts and plants.' (PC. I, p. 322) See also P. VII. n. 226.
118. (so that He does not seize you with His vengeance immediately).
119. (so that He shall forgive you, if even now you repent and mend your ways).

يَعْلَمُونَ

سَعْنُ لَدُنِّي

وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ جَهَنَّمِ مَسْتُورًا ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذُكِرْتُ بِكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا ۖ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّ تَشْتَعُونَ إِلَّا رَجُلًا مَسْحُورًا ۖ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ ۖ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۖ وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَوَلَمْ نَكْبَعُوتُنَّ خَلْقًا جَدِيدًا ۖ قُلْ — كُونُوا حِجَارًا أَوْ حديدًا ۖ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ

45. (وإذا . . . مستورا) And when thou recitest the Qur'ān,¹²⁰ We set up between thee and those who do not believe¹²¹ in the Hereafter a curtain drawn down.

46. (وجعلنا . . . نفورا) And We set up veils over their hearts lest they understand it, and in their ears heaviness;¹²² and when thou mentionest thy Lord alone¹²³ in reciting the Qur'ān, they turn back as averters.¹²⁴

47. (نحن . . . مسحورا) We are the Best Knower of that¹²⁵ motive with which they listen to thee¹²⁶ and whenever they counsel together in secret, when the wrong-doers say,¹²⁷ you but follow a man enchanted.¹²⁸

48. (انظر . . . سبيلا) See! how they propound similitudes for thee.¹²⁹ They have strayed away¹³⁰ and cannot find a way.

49. (وقالوا . . . جدیدا) And they¹³¹ say: when we shall have become bones¹³² and fragments,¹³³ shall we in sooth be raised as new creation?

50. (قل . . . حديدًا) Say thou: become you stone or iron;¹³⁴

120. (to the infidels, O Prophet!).

121. (deliberately and of their choice).

122. Cf. the Bible:—'Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.' (Is. 6: 9, 10).

123. (negating the association of their gods and their intercession with Him).

124. So averse are they to the doctrine of monotheism!

125. i. e., of their motive.

126. (O Prophet!) i. e., their only motive is to make a fun of thee, instead of being instructed by thee.

127. (to any Muslims who may happen to be in their company).

128. Calling the Prophet a mad man or an enchanted person is not much

different from attributing the staggering achievements of this 'most successful of all prophets and religious personalities' (EBr. XVI. p. 898. 11th Ed.) to epileptic fits and to auto-suggestion—if not to downright fraud.

129. *i. e.*, calling thee now a poet and now a lunatic, now a soothsayer and now an enchanted one!

130. (far from the truth). Who are these 'they'? Obviously not only the Abu Lahabs and Abu Jahls of the past but also the Margoliouths and Torreys of the present day.

131. *i. e.*, the pagans who denied Resurrection.

132. (bare of all flesh, in our graves).

133. *i. e.*, and even broken, crumbled particles of those bones. رفات is 'an old and decayed bone, or anything broken in pieces, or pounded.'

134. *i. e.*, things far more removed from human life than 'the bones of a dead man.

سُبْحَانَ اللَّهِ

يَقُولُونَ

قَرِيبًا ۝ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِمَحَدِّهٖ وَتَقُولُونَ إِن لَّبِثْنَا إِلَّا لَآئِلًا ۝ وَقُلْ لِّعِبَادِي يَقُولُوا الَّذِي هِيَ
 أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ۝ رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَاءُ يَرْحَمَكُم
 أَوْ إِنَّ يَشَاءُ يَعَذِّبَكُم ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ۝ وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمٰوٰتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا
 بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ۝ قُلْ ادْعُوا الَّذِينَ رَعَيْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا
 تَحْوِيلًا ۝ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَ اللَّهِ إِنَّ
 عَذَابَ رَبِّكَ كَانَ مُحَذَّرًا ۝ وَإِن مِّنْ

51. (او خلاقا . . . قریا) or anything created of the things more remote¹³⁵ in your breasts.¹³⁶ Then they will say: who will restore us? Say: thou: He who created you the first time.¹³⁷ Then they will wag their heads at thee,¹³⁸ and say: when will it be? Say thou: perhaps it is nigh—

52. (یوم . . . قلیلا) The Day whereon He will call you, and you will answer¹³⁹ with His praise,¹⁴⁰ and you will imagine¹⁴¹ that you had tarried but little.¹⁴²

SECTION 6

53. (و قل . . . مینا) Tell thou My servants¹⁴³ that they should say only what is best.¹⁴⁴ Satan would stir up strife among them; Satan is to man ever an open foe.¹⁴⁵

54. (ربکم . . . وکیلا) Your Lord is the Best Knower of you,¹⁴⁶ He will have mercy upon you if He wills,¹⁴⁷ or He will chastise you if He wills.¹⁴⁸ And We have not sent thee over them as a trustee.¹⁴⁹

55. (و ربک . . . ذبوراً) And thy Lord is the Best Knower of those who are in the heavens and the earth.¹⁵⁰ And assuredly We have preferred some prophets over some others,¹⁵¹ and We gave Dāūd a Scripture.¹⁵²

56. (قل . . . تحویلاً) Say thou: call upon those whom you fancy¹⁵³ beside Him; they are able neither to remove the distress from you nor to change it off.¹⁵⁴

57. (اولئک . . . محذوراً) Those whom they call upon¹⁵⁵ seek access themselves to their Lord,¹⁵⁶ striving which of them¹⁵⁷ shall be the nearest;¹⁵⁸ and they hope for His mercy and fear His chastisement;¹⁵⁹ the chastisement of thy Lord is indeed ever to be guarded against.

135. (from capability to receive life). The phrase is equivalent to the saying:

او خلقا ما یکبر عندکم عن قبول الحیاة

136. (and yet it shall be raised up).

137. (is He less powerful now than He was then?)

138. (in denial and derision).

139. (the call).

140. (uttered automatically).
141. (in extreme consternation).
142. (in the world and the grave).
143. (faithful and loyal). *i. e.*, the Muslims who were naturally incensed with the infidels.
144. (and kindest, and not use harsh words, lest the infidels may be further estranged).
145. (taking pleasure in dividing mankind).
146. (all; knowing well the tendencies and dispositions of everyone).
147. (by guiding you aright).
148. *i. e.*, if He so willeth in consonance with His universal Plan. He will keep you on the wrong track, and thus you will be led to eternal damnation.
149. (so coercing the infidels into submission is out of the question).
150. (of angels and mankind; and may choose whom He pleases for His messengership).
151. (in the past; so why should it be surprising that We have preferred thee over all of them?)
152. زور without the definite article ال is 'any writing or book, or any divine book.'
153. (to be gods).
154. (of that distress), *i. e.*, they are able neither to free you from the trouble altogether nor even to mitigate it.
155. (and are not mere figments of imagination, such as nature-gods, but are real beings and good servants of God, such as angels, prophets and saints).
156. (by means of strict and rigid obedience to His laws and commandments). سبيل is 'a means of access, nearness, or intimacy.'
157. *i. e.*, of those devoted worshippers of God.
158. (to their Lord).
159. (like all mortals; and so independently of Him, far from benefiting others, they cannot even benefit themselves, nor save themselves from harm).

168. (instead of profiting by that miracle; and thus hastened the divine wrath).

169. *i. e.*, as our final warning.

170. (by His all-comprehending knowledge; so He well knows beforehand whether a particular people would profit or not by a particular miracle).

171. (to find out who believes therein and who mocks thereat and rejects). 'The vision' may refer either to the miraculous experience of Ascension or to any other miraculous spiritual experience stoutly rejected and scoffed at by the pagans.

172. *i. e.*, the tree called *zaqqum*, thorny and bearing excessively bitter fruit, springing from the bottom of the Hell. The pagans ridiculed the very idea of a tree growing in the heat and fire of the Hell. See P. XXIII. n. 168.

173. (by Our constant warnings).

174. (the first man) See p. I, nn. 149, 150 ff.

175. (through sheer conceit).

176. (whereas I am made of fire—a superior material, as he thought).

177. (after he had been damned for his flagrant disobedience).

178. (entirely, and bring them under my sway).

نَحْنُ الْبَرُّ

نَحْنُ الْبَرُّ

فَإِنْ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ۝ وَاسْتَغْفِرْ لَهُمْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخِيلِكَ
وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدِّهِمْ ۝ وَيَأْبَعِدْهُمْ الشَّيْطَانُ الْأَعْرُورًا ۝ إِنَّ عِبَادِي لَكُنْ يَسْتَحْسِبُونَ أَنَّ
بُسْطَانًا عَلَى يَدَيْكَ وَكَيْلًا ۝ رَبُّكُمْ الَّذِي يُزَيِّجُ لَكُمْ الْفَلَاحَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّه كَانَ بِكُمْ
رَحِيمًا ۝ وَإِذَا امْتَسَكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَمَّا بَلَغْتُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ
كَفُورًا ۝ أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيلًا ۝ أَمْ أَمِنْتُمْ أَنْ
يُعِيدَ كُفْرِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ۝

63. (قال . . . موفورا) Allah said: be thou gone; whosoever of them follows thee, Hell is your meed, an ample meed.

64. (واستغفر . . . غرورا) And unsettle them whosoever of them thou canst with thy voice,¹⁷⁹ and summon against them thine horse and thy foot,¹⁸⁰ share with them riches and children and make promise to them,¹⁸¹ and Satan promises not but to delude.¹⁸²

65. (ان . . . وكلا) Over my bondmen thou hast no authority,¹⁸³ and thy Lord suffices as a guardian.¹⁸⁴

66. (ربكم . . . رحيا) Your Lord is He who speeds for you the ship in the sea that you may seek His grace,¹⁸⁵ verily He is to you ever Merciful.

67. (وإذا . . . كفورا) And when there touches you a distress on the sea, those you call upon fall away except He *alone*, then when He delivers you on the land you turn away,¹⁸⁶ and man is ever ungrateful.

68. (افانتم . . . وكلا) Are you then secure that He will not cause a side of land to swallow you up, or send over you a sand-storm,¹⁸⁷ and then you will not find for yourselves a protector?

179. (by inspiring evil suggestions in their minds).

180. i. e., collect all thy forces against them; use every means in thy power to seduce them.

181. (all sorts of things).

182. The sentence is parenthetical.

183. This makes it clear once more that Satan in Islam is not a sort of Evil Deity. All through the Qur'ān the message is that man himself acquires the habit of sin through his weakness. The devil is not endowed with any *power* at all, his influence being confined to suggestion and persuasion.

184. (in the case of those who trust in Him, and do not themselves readily submit to the viles of the devil).

185. (by trade and commerce, O mankind!).

186. (from Him, as before).

187. (as a punishment from Him). حاصِب is 'A violent wind that raises the pebbles, or a wind that bears along the dust and pebbles'. (LL).

يَوْمَ يُنْفَخُ الْيَوْمِ

سَيَعْنِي لَدَيْهِ

ثُمَّ لَا تَجِدُ وَالْكُفْرَ عَلَيْهِ تَبِعًا ۖ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ۝ يَوْمَ نَبْعُو كُلَّ إِنَاسٍ بِإِمامِهِمْ فَسَبِّحْ أَوْفَى كُتُبِهِ بِمِيقَاتِهِ ۖ وَأُولَئِكَ يَفْرَهُونَ كِتَابَهُمْ وَلَا يَظْلُمُونَ قَتِيلًا ۝ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَلَهُ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ۝ وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الذِّهْنِ أَوْ حُبِّنَا إِلَيْكَ لِنَفْتِنِيَ عَلَيْكَ غَيْرُهُ ۖ وَإِذَا لَا تَجِدُكَ خَلِيلًا ۝ وَلَوْ لَا أَنْ تَبْتَذِرَ لَقَدْ كُنْتَ تَرَكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ۝ إِذَا لَدَقْنَاكَ فِضْفُفَ الْحَيَوَةِ وَضَعْفَ الْمَسَاتِ ثُمَّ لَا تَجِدُكَ عَلَيْكَ نَصِيرًا ۖ وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ

69. (ام اعظم . . . تيبا) Or, are you secure that He will not send you back therein another time and send upon you a gale of wind and drown you for your having disbelieved, so that you will not find for yourselves an avenger¹⁸⁸ against Us?

70. (ولقد . . . تفضيلا) And assuredly We have honoured the Children of Adam,¹⁸⁹ and have borne them on the land and the sea, and We have provided them with clean things, and We have preferred them with a preferment¹⁹⁰ over many of them whom We have created.

SECTION 8

71. (يوم . . . تبيلا) Remember the Day when We shall call¹⁹¹ all mankind with their record;¹⁹² then whoever will be given the book¹⁹³ in his right hand—those will read their book,¹⁹⁴ and they shall not be wronged a whit.

72. (و من . . . سبلا) And whoever has been blind¹⁹⁵ in this world will be blind¹⁹⁶ in the Hereafter and far astray from the path.

73. (وان . . . خبلا) And surely¹⁹⁷ they had nearly tempted thee away¹⁹⁸ from what We have Revealed to thee, that thou shouldest fabricate regarding Us something else, and then surely they would have taken thee as a friend!

74. (ولولا . . . قايلا) And were it not that We had confirmed thee¹⁹⁹ thou hadst almost leaned towards them a little.²⁰⁰

75. (إذا . . . نصيرا) In that case,²⁰¹ We would have surely made thee taste the double of the torment of life and the double of the torment of death²⁰² and then thou wouldest not find a helper against Us.

188. Or 'prosecutor', نسيع is 'one who prosecutes, or sues, for a right, or due'. And the phrase signifies: 'Then ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you.' (LL).

189. i. e., mankind. The obvious meaning is that man is a creature honoured and honourable, and this completely contradicts the Biblical attitude towards man: 'And it repented the Lord that he had made man on the earth, and it grieved him at

his heart.' (Ge. 6: 6).

190. *i. e.*, by peculiar privileges and endowments, not shared by other creatures. That is the true place of man in nature. In the language of modern anthropology, 'the great superiority of man's mental manifestations over those of all other animals is too patent to be called in question by any serious worker in the field of anthropology. Indeed, according to some eminent psychologists, the gap between them cannot be bridged over by the doctrine of organic evolution.' (ERE. I. p. 569). 'The attempt to *minimize* this remarkable disparity between man and brute has not met with much support from any class of investigators.' (*ib*).

191. (to judgment).

192. (of deeds). Or the phrase may mean:—'We shall call every batch of mankind with its leader.'

193. *i. e.*, the register containing all his deeds

194. (with great joy and delight).

195. (to the ways of faith and rectitude).

196. (to the abode of peace and bliss).

197. *ʾĪ* here is a contraction of *ʾĪl*. This *ʾĪ* is called the lightened *ʾĪ*, and is usually without government (WGAL. p. 284).

198. (O Prophet!) Some of the pagans had pressed on the Prophet certain privileges as the terms of their submission to Islam.

199. (in a special measure, and had already, as a prophet, made thee sinless).

200. (in thy anxiety to win over those pagans to the cause of Islam), *i. e.*, thou wouldst have inclined to grant them some small concessions; but as even this was derogatory to thy position as a sinless prophet, We prevented thee from this inclination even. 'Prophet's not inclining to them little or much is understood from *ʾĪ* which requires this inference. (LL).

201. —purely hypothetical—

202. (because of thy very high responsibility as a prophet).

سَبِّحْنَ الذِّكْرَ ۝

بَقِيَّ الشَّعْرِ ۝

مِنْهَا وَإِذَا لَا يَلْبَسُونَ خَلْفَكَ إِلَّا قَلِيلًا ۝ سُنَّةٌ مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۝²⁰³
 أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝ وَمِنَ اللَّيْلِ فَسَبِّحْهُ
 نَافِلَةً لَّكَ ۚ عَسَىٰ أَنْ يَتَّبِعَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝ وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ
 وَأَجْعَلْ لِّي مِنْ لَّدُنكَ سُلْطَانًا نَّصِيرًا ۝ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝ وَنَزَّلُ مِنَ
 الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَ
 نَابَاجَانِيَةً ۚ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ۝

76. (و ان . . . قليلا) And surely they had almost unsettled thee²⁰³ from the land that they might drive thee forth from hence. And in that case²⁰⁴ they would not have tarried after thee but a little *while*.²⁰⁵

77. (سنة . . . تحويلا) This was Our²⁰⁶ dispensation with those whom We sent before thee of Our messengers and thou wilt not find a change in *this* Our dispensation.

SECTION 9

78. (اقم . . . مشهودا) Establish thou²⁰⁷ the prayer from the declination of the sun²⁰⁸ to the darkening of the night²⁰⁹ and the Recitation at the dawn;²¹⁰ verily the Recitation at the dawn is ever borne witness to.²¹¹

79. (و من . . . محمودا) And of the night keep the vigil therein *as an act of* supererogation for thee;²¹² perchance thy Lord will raise thee up in a station Praised.²¹³

80. (وقل . . . نصيرا) And say thou : Lord! cause me to enter a rightful entrance²¹⁴ and cause to go forth a rightful outgoing,²¹⁵ and appoint for me from before Thee a helpful²¹⁶ authority.²¹⁷

81. (وقل . . . زهوقا) And say thou : the truth is come²¹⁸ and falsehood is vanished : verily falsehood is ever vanishing.²¹⁹

82. (ونزل . . . خسارا) And We reveal by means of the Qur'ān what is a healing²²⁰ and a mercy to the believers;²²¹ and it only increases the ungodly in loss.²²²

83. (واذا . . . يوسا) And when We show favour to man,²²³ he turns away²²⁴ and withdraws on his side;²²⁵ and when evil touches him, he is ever despairing.²²⁶

203. (by their apparent solicitude). The Jews, envious as they were of the holy Prophet's reception and stay in Madina, had advised him, seemingly in all sincerity, to emigrate to Syria, which, they said, had always been the land of the prophets.

204. i. e., if thou hadst actually departed from the city.

205. *i. e.*, had the Prophet departed, the unbelieving citizens too would not have been left untouched for long. The Prophet's departure was sure to prove a precursor of Divine wrath on them.

206. *i. e.*, swift destruction of a people after the forced departure of their prophet.

207. (O Prophet! and O reader!).

208. (from the meridian). This includes the two afternoon prayers, *Zuhr* in the early, and '*Aṣr* in the late afternoon.

209. This covers the two evening prayers: *Maghrib*, immediately after the sunset, and '*Iṣhā*, after the full darkness of the night has set in.

210. This makes a total number of five obligatory prayers. Early Christianity had also 'five stated times of prayer.' (DCA. I. P. 794) The word *ḥaṭ* in the text means prayer, 'because it comprises recitation of the words of the Kur'an. (LL).

211. (by the angelic host). The morning prayer is singled out and emphasized perhaps because of its special importance and because of the holiness of the hour. It is related in the *Hadith* that the guardian angels who are relieved at dawn bear special testimony to the observer of the morning prayer.

212. (O Prophet!).

213. (in the Hereafter). This 'praised station' or 'place of praise' is according to the *Hadith* the post of intercession on behalf of others assigned to the holy Prophet.

214. (at every stage of life, and when entering death).

215. (at every stage of life, and when rising at the Resurrection).

216. *i. e.*, endowed with Thy succour.

217. (over the infidels).

218. (and is come to stay; has triumphed).

219. The triumphant progress of Islam not only exterminated idolatry from its hotbed, and banished Judaism from its stronghold, but its reactions on Christianity also have been far-reaching and profound. 'From its most glorious seats Christianity was for ever expelled: from Palestine, the scene of its most sacred recollections; from Asia Minor, that of its first churches; from Egypt, whence issued the great doctrine of Trinitarian orthodoxy; from Carthage, who imposed her belief on Europe.' (Draper, *Intellectual Development of Europe*, I, p. 332).

220. *i. e.*, a cure for every moral, social and spiritual disease of man.

221. (who accept its rule and act upon it).

222. (since they oppose it and grow more and more obstinate in opposition).

223. (making his life comfortable and pleasant).

224. (from Us, ungratefully).

225. (failing to realize that every blessing comes from God).

226. (again failing to realize that God is man's sure and sole refuge).

يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي مَا أَوتَيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۝ إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنْ فَضَّلَهُ كَانَ عَلَيْكَ كَيْدًا ۝ قُلْ لَنْ أَجْمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۝ أَوْ تَكُونَ لَكَ بَحْثٌ مِنْ تَحْتِ الْأَرْضِ ۝

84. (قل . . . سبيلًا) Say thou: everyone works after his disposition,²²⁷ and your Lord is the Best Knower of him who is best guided on the path.²²⁸

SECTION 10

85. (ويستأذنك . . قليلا) And they²²⁹ ask thee regarding the spirit,²³⁰ Say thou: it is only the Command of my Lord,²³¹ and of knowledge you have been given only a little.²³²

86. (ولئن . . . وكيفا) And if We willed, We could surely take away what We have revealed to thee,²³³ then thou wilt not find against Us any protector.²³⁴

87. (إلا . . . كيرا) Except as a mercy from the Lord, verily His grace unto thee is ever great.²³⁵

88. (قل . . . ظهيرا) Say thou: if the mankind and the jinn leagued together that they might produce the like of this Qur'ān, they could not produce its like,²³⁶ though one to the other were a backer.

89. (واقعد . . . كفورا) And assuredly We have variously propounded all manner of similitudes²³⁷ in this Qur'ān for the mankind, yet most men have refused everything except disbelief.

90. (وقالو . . . ينبوعا) And they²³⁸ say: we will by no means believe in thee until thou causest a fountain to gush forth for us from the earth;

227. i. e., according to the bent of his mind and his natural constitution.

228. (and also of him who is not so guided).

229. i. e., pagans prompted by the Jews.

230. i. e., that soul of man.

231. (created, like other beings). This repudiates the position of those polytheistic religions which hold the spirit or soul of man to be an independent self-subsisting entity, co-eternal with God. In several Indian creeds the fundamental principle is 'the dualism of *prakrati* and *purusa*, "matter" and "soul" . . . The result is a kind of trinity consisting of God, soul (or souls) and matter, each category of being having independent self-existence. God is eternal; so also is each

soul; so also is matter. (ERE, II. P. 60) The Greeks, and as their disciples, the early Christian Fathers, also shared the belief in the uncreated nature of the soul. 'Belief in the pre-existence of the soul prevailed widely among the Greeks from an early date, and at a later time became a theory of their philosophers. The influence of Greek thought in this respect was strongly felt in the early Christian Church, and is still apparent to some extent throughout the whole of Western civilization (ERE. II. X. p. 236).

232. (O mankind!) 'Little' as compared with Divine Knowledge. Man is endowed with as much knowledge only as he is capable of understanding and utilizing; and a knowledge of the nature of soul does not lie within his purview. Even the physical nature of life is not quite easy for modern science to explain, and this is admitted by the leading biologists themselves. See J. A. Thomson's *Science of Life*, p. 83. And a materialist philosopher has been led to confess:—'The more we learn about nature, the more do we become aware of our own ignorance. Every problem that is solved, opens up a fresh series of problems not hitherto thought of. The sphere of the Unknown is infinite: the sphere of the Known may be expanding but is always finite. We are no nearer to ultimate solutions than Thales or Pythagoras; the quest for ultimate solutions is merely the symptom of a disordered mind.' (UHW. VIII. P. 5012).

233. (by erasing it both from memories and from written copies).

234. (to plead on thy behalf with Us, O Prophet)!

235. (so there is no fear of the possibility above set forth ever becoming a fact).

236. i. e., no code of law and ethics, no system of sociology could ever be a match to the Holy Qur'ān. See p. I, 99.

237. (that they may be admonished by these wise precepts of the Qur'ān). 'For the unbelievers the warnings as well as the arguments were repeated day after day, and through logic, parable and history every facet of the great Eternal Truth was presented before their eyes. For the Muslims the fragments that were revealed from time to time were so many messenges from their Maker who was watching their daily and hourly growth with more loving care and vigilance than the most anxious parent, and helped them every now and then with a word of courage or of caution.' (MA p. 85).

238. i. e., the Makkan pagans.

فَتَجْعَلُ الْاَنْهَارَ خِلَافَهَا تَجْهِيْرًا ۝ اَوْ تَسْقُطُ السَّمَاۗءُ كِسْفًا اَوْ تَاْتِي بِالْبَلَدِ كَغَيْْلًا ۝ اَوْ يَكُوْنُ
 لَكَ بَيْتٌ مِّنْ نُحُوفٍ اَوْ تَرْفٍ فِي السَّمَاۗءِ ۝ وَلٰكِنْ تُوۡمِنُ بِرُبِّكَ حَتّٰى نُنَزِّلَ عَلَیْكَ كِتٰبًا تَقْرُوْهُ ۝ قُلْ سُبْحٰنَ
 رَبِّیْ هَلْ كُنْتُ اِلٰهًا بَدَلًا ۝ وَاَمْنَعُ النَّاسَ اَنْ یُّؤْمِنُوْا اِذْ جَآءَهُمُ الْهُدٰى اِلَّا اَنْ قَالُوْا اَبْعَثَ اللّٰهُ بَشَرًا ۝ سُوۡرًا
 قُلْ تُوۡكَاۡنَ فِی الْاَرْضِ مَلَٰئِكَةٌ یُّشْهَدُوْنَ ۝ مُّظْمِرِیۡنَ لَنَزَّلْنَا عَلَیْهِم مِّنَ السَّمَاۗءِ مَلٰٓئِكًا ۝ سُوۡرًا ۝ قُلْ كَفٰی بِاللّٰهِ
 شَهِیۡدًاۤ اٰیٰتِیْ وَبَیِّنٰتُہٗ اِنَّہٗ كَانَ بِعِبَادِہٖ خَبِیْرًاۤ اَبْصِرًا ۝ وَمَنْ یَّهْدِ اللّٰهُ فَمَاۤ اِلٰهٌۭ آٰخَرُ ۝ وَمَنْ یُّضِلِلْ فَلَنْ
 یَّجِدَ لَهُمۡ اَوْلِیَآءَ مِّنْ دُوۡنِہٖ وَنَحْنُہُمۡ

91. (او تکرن . . . تغیرا) or there be for thee a garden of palms and vines and thou causest rivers to gush forth in their midst ;

92. (او تسقط . . . قیلا) or thou causest the sky to fall upon us, as thou assertest, in pieces.²³⁹ or thou bringest Allah and the angels²⁴⁰ face to face *with us*;

93. (او یكون . . . رسولا) or there be for thee a house of God, or thou mountest to the sky, and we will by no means believe *even* in thy mounting until thou causest a book²⁴¹ to be sent down to us which we may read. Say thou: Hallowed by my Lord!²⁴² I am naught but a human being *sent* as a messenger.²⁴³

SECTION 11

94. (وما . . . رسولا) And naught has prevented men from believing when the guidance came to them except that they said : has Allah sent forth a human being *as messenger*?²⁴⁴

95. (قل . . . رسولا) Say thou : were there on the earth angels²⁴⁵ walking about contentedly.²⁴⁶ We would certainly have sent down to them an angel from the heaven as a messenger.²⁴⁷

96. (قل . . . بصیرا) Say thou : Allah suffices *as* a witness between me and you; verily He is in respect of His creatures ever the Aware, the Beholder.

239. The allusion may be to *Surah Saba*, verse 9, and other similar passages.

240. (before us).

241. (bearing witness of thee).

242. (who alone is Omnipotent).

243. (and what has the Message I am charged with to do with all such wonders?).

244. The humanity of the prophet has always proved a stumbling-block to the polytheists believing in Divine "Incarnation."

245. (instead of men).

246. (as the familiar denizens thereof).

247. (the principle being that an apostle is sent to a people, who is of their own kind).

نَهَضَ النَّبِيُّ

بَنِي إِسْرَآءِيلَ

يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ عُنُقًا وَصَيَّا مَآوَاهُمْ جَهَنَّمَ كُلًّا خَبِثَ رِذْلُهُمْ سَعِيرًا ۝ ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرَفَآئِئًا إِنَّا لَبَعُوثُونَ ۝ خَلَقْنَا جَدِيدًا ۝ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ ۚ فَإِنِّي الظَّالِمُونَ إِلَّا كُفُورًا ۝ قُلْ لَّوِ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۚ وَكَانَ الْإِنْسَانُ قَنُورًا ۝ وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَنَسَىٰ بَيْنَتِ فُسْرَىٰ ۚ بَنِي إِسْرَآءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُمُوسَىٰ مَسْحُورًا ۝ قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَٰؤُلَاءِ إِلَهُ الْكَافِرِينَ وَالْأَرْضُ بِصَآئِرٍ وَرَأَيْ لَا ظَنُّكَ يَفِرْعَوْنُ

97. (ومن . . . سعيًا) And whom Allah guides he is the *rightly*-guided, and whom He sends astray—for such thou wilt by no means find friends beside Him. And We shall muster them on the Day of Judgment lying prone,²⁴⁸ blind, deaf and dumb, their abode being Hell. As soon as it grows dull, We will increase the Flame for them.²⁴⁹

98. (ذلك . . . جديدًا) This shall be their meed because they disbelieved in Our signs and said : when *once* we have become bones and fragments,²⁵⁰ shall we in sooth be raised up a new creation?

99. (اولم . . . كفورًا) Do they²⁵¹ not see that Allah who created the heavens and the earth²⁵² is Able to create their likes?²⁵³ And He has appointed for them a term of which there is no doubt; yet the ungodly have rejected *everything* except infidelity.

100. (قل . . . قنورًا) Say thou : if it were you *who* owned the treasurers of the mercy of my Lord,²⁵⁴ you would surely refrain *from spending* for fear;²⁵⁵ and man is ever miserly.

SECTION 12

101. (ولقد . . . مسحورًا) And assuredly We gave Mūsā nine manifest signs²⁵⁶—ask thou the Children of Israil—so when he came to them,²⁵⁷ Fir'awn said to him: I imagine thee to be enchanted,²⁵⁸ O Mūsā !

248. (lying on their faces).

249. *i. e.*, add fresh vigour too.

250. (in our graves)

251. *i. e.*, those who deny the possibility of Resurrection.

252. —the old and original Creator whose power of Creation has not diminished—

253. (by reviving the old souls and bodies).

254. *i. e.*, if the highest Divine gifts were in your power, O infidels !

255. (lest they may be exhausted).

256. See P. IX. nn. 103, 104 ff.

257. *i. e.*, the Egyptians.

258. For sorcery of the ancient times see P. I, n. 449.

سُبْحَنَ الَّذِي فِي يَدَيْهِ الْمَصِيرَاتُ

تَنَزَّلُ الْمَوَاقِرُ فَاصْنُرْ فَلَا تَمُوتُنَا فِي أَمْرٍ بِئْسَ لِمَنْ لَا يَرْجُو عَذَابَ اللَّهِ

مَثُورًا ۖ فَأَرَادَ أَنْ يَنْتَقِذَهُمْ مِنَ الْأَرْضِ فَأَعْرَفْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۖ وَقُلْنَا مَنْ بَعْدُ لِيَبْنِيَ
 إِبْرَاهِيمَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَعَلْنَاكُمْ لِقَاءَ ۖ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ
 إِلَّا مُبَشِّرًا وَنَذِيرًا ۖ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى حَكْمٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۖ قُلْ أَصْنُوا لَهُ أَوْ لَا تَصْنَعُوا إِنَّا
 الَّذِينَ أَوْثَرُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا بَيْنَلَهُ أَعْيُنُهُمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ
 رَبِّنَا لَمَفْعُولًا ۖ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُونَ وَيَزِيدُهُمْ خُشُوعًا ۖ قُلْ ادْعُوا اللَّهَ قُلْ ادْعُوا اللَّهَ

102. (قال . . . مشورا) *Mūsā* said: assuredly thou knowest²⁵⁹ that none has sent down *these* things save the Lord of the heavens and the earth as an enlightenment,²⁶⁰ and verily I imagine thee doomed,²⁶¹ O Fir'awn.

103. (فاراد . . . جميعا) Then he sought to scan them²⁶² out of the land;²⁶³ therefore We drowned him and those with him,²⁶⁴ *all* together.

104. (وقلنا . . . لقيفا) And after him,²⁶⁵ We said to the Children of Israil: dwell on the earth; then when comes the promise of the Hereafter, We shall assemble you all together.²⁶⁶

105. (وبالحق . . . نذيرا) And with truth²⁶⁷ We have sent down *the Qur'ān*, and with truth²⁶⁸ it has come down, and We have not sent thee²⁶⁹ but as a bringer of glad tidings and a warner.

* 106. (وقرآنًا . . . تنزيلا) And this is a Recitation which We have made distinct²⁷⁰ that thou may recite it to mankind with slow deliberation,²⁷¹ and We have revealed it at intervals.²⁷²

107. (قل . . . سجدا) Say thou: *whether* you believe it or believe *it* not, verily those who were given knowledge before it, when it is recited to them, fall down on their chins, prostrating.²⁷³

108. (ويقولون . . . لمفعولا) And they say: Hallowed be our Lord! the promise of our Lord was ever to have been fulfilled.²⁷⁴

109. (ويخرون . . . خشوعا) And they fall down on their chins weeping, and it adds to their humility.

259. (well in thy heart).

260. Moses here directly charges the Pharaoh not with ignorance but wilful opposition to God's authority. Cf. the Bible:—"Then Pharaoh called for Moses and Aaron and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord . . . But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." (Ex. 8 : 8, 15) The mention of God as 'the Lord of the heavens and the earth' in the Quranic answer of Moses has a special significance, since Seb (the earth-god) and Nut (the sky-god) formed

principal gods of the Egyptian pantheon. 'The earliest deities were the personifications of the sky and the earth.' (Petrie, *Religious Life in Ancient Egypt*, p. 2) See also Sayce's *Religion of Ancient Egypt*, p. 129.

261. (to destruction). *قُور* is 'destruction from which there is no rising again.'

262. *i. e.*, the Children of Israel.

263. (of Egypt). *Cf.* Ex. 14: 5.

264. See P. I. n. 213.

265. *i. e.*, after his destruction.

266. (gathered out of various nations). This clearly, though only incidentally, foretells the dispersal of the Jews.

267. *i. e.*, in absolute purity; with no shadow of doubt.

268. *i. e.* 'with no corruption, distortion or 'redaction' whatsoever. Or 'at the most opportune moment' when the world longed and thirsted for this Guidance.

269. (O Prophet!).

270. 'By *كُور* is meant. We have made it distinct, and rendered it free from defect, and explained the ordinances there.' (LL).

271. (so that the listeners may have better chances of comprehending it).

272. (as occasion required). 'His commandments were not promulgated in the humdrum manner of the laws enacted by human legislators, indifferently received by those that were required to obey them. They descended as occasion required on a people waiting and watching anxiously to conform to them.' 'When the commandments were being revealed piecemeal, they engraved, as it were, on the tablets of the Muslims' memories because of the incidents connected with their revelation As for the infidels, unrelaxing repetition and reiteration wore down their prejudice and hostility, and truth at last triumphed and falsehood finally vanished from Arabia.' (MA, pp. 86-87).

273. The allusion is to the fair-minded Jews who eventually embraced Islam.

274. (and so it has come to be fulfilled in the Qur'ān and in the person of the holy Prophet).

سَمِعْنَا النَّبِيَّ

بِقَوْلِهِ

وَقُلْ لِدُعَاءِ الرَّحْمَنِ الْيَا هَاتِدُ عِزَّ الْقَلْبِ الْأَسْمَاءِ الْحُسْنَى وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۖ وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا أَوْ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا ۝

110. (قل . . . سبيلًا) Say thou: call upon Allah²⁷⁵ or call upon Raḥmān,²⁷⁶ by whichsoever name you call, His are the excellent names.²⁷⁷ And shout not thy prayer,²⁷⁸ nor speak it low,²⁷⁹ but seek a midway.²⁸⁰

111. (وقل . . . تكبيرا) And say thou: *all* praise is to Allah who has not taken a son,²⁸¹ and whose is no associate in the dominion,²⁸² nor has He a protector through weakness,²⁸³ and magnify Him with *all* magnificence.²⁸⁴

275. —His personal name.

276. —His chief attributive name emphasizing the attribute of mercy and compassion. The Makkans hearing the Prophet call 'O Allah!', and sometimes also 'O Raḥman!' in their crass ignorance imagined that he thus preached the worship of two gods! This ludicrous misconception occasioned the passage.

277. (each one bringing into clear light some particular aspect of His all-round Perfection).

278. (while performing thy prayers, O Prophet! so that the pagans may overhear thee and take occasion to blaspheme and scoff).

279. (so as not to be heard by thy own adherents).

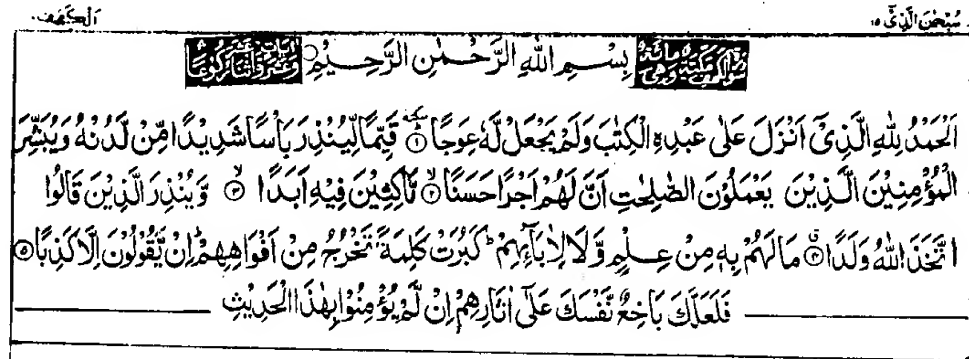
280. (combining warmth and fervour with humility and gentleness).

281. (by adoption). This repudiates the Christian doctrine of Adoptionism. See P. I. n. 523.

282. (as co partner or sub-deity). This repudiates all Christian and pagan doctrines of polytheism.

283. (as imagined by many polytheistic communities).

284. i. e., glorify Him to the exclusion of all false deities and all unworthy notions attributed to Him.



Sūrat-ul-Kahf

The Cave. XVIII

(Makkan, 12 Sections and 110 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (المدحة . . . عوجا) All praise to Allah who has sent down to His bondman²⁸⁵ the Book, and allowed no crookedness therein.²⁸⁶
2. (قبلا . . . حنا) Straightforward,²⁸⁷ that it may warn²⁸⁸ of a severe violence from before Him, and bring glad tidings to the believers who work righteous works that theirs shall be a goodly wage.²⁸⁹
3. (ما كين . . . ابدا) They will abide there for ever.
4. (وينذر . . . ولنا) And that it may warn those²⁹⁰ who say: God has taken a son.²⁹¹
5. (مالهم . . . كذبا) No knowledge they have of it, nor had their fathers.²⁹² Odious is the word that comes from their mouths; they utter not but a lie.²⁹³

285 i. e., the holy Prophet. See P. I. n. 98.

286. The religion of Islam, says an eminent Christian writer, 'is pre-eminently a practical one, reflecting the practical and efficient mind of its originator. It offers no unattainable ideal, no theological complications and perplexities, no mystical sacraments and no priestly hierarchy involving ordination, consecration and 'apostolic succession.' (Hitti, *op. cit.*, p. 129).

287. (in itself, and also serving as a norm). The word qualifies 'the Book.'

288. (the ungodly).

289. i. e., the Paradise.

290. (in particular).

291. The reference is clearly to the Christians, specially the Adoptionists, 'who held that Christ was a mere man, miraculously conceived indeed, but adopted as the Son of God only by the supreme degree in which he had been filled with the divine wisdom and power.' (EMK. IV. p. 1998) See also P. I. n. 523.

292. (who invented such blasphemies).

293. (opposed not only to fact but also to reason). 'For the men of the first and second centuries there was nothing incredible in the idea of the divinity of Jesus Christ. The world was full of gods and demons, impersonations of, or emanations from, the Ultimate Being. Nor did it seem improbable that these should assume human form Even intellectual pagans, as time went on, were willing to include Christ in their pantheon; they resented only the Christian claim to his exclusive deification.' (EMK. IV. p. 1997).

سُورَةُ الْكَافِرَاتِ

الْكَافِرَاتِ

اَسْفَا ۙ اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ اَتَيْتُهُمْ اَحْسَنَ عَمَلًا ۙ وَاِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۙ
 اَمْ حَسِبْتَ اَنْ اَصْحَابَ الْكَهْفِ وَالرَّقِيْمِ كَانُوا مِنْ اٰيَاتِنَا عَجَبًا ۙ اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوا رَبَّنَا اٰتِنَا مِنْ
 لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ۙ فَضَرَبْنَا عَلَى اٰذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۙ ثُمَّ بَعَثْنَاهُمْ
 لِنَعْلَمَ اَنِّى الْحَزِيْنَ اَخْصٰى لِبٰلِئِشْوَا اَمَدًا ۙ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ اِنَّهُمْ فِتْيَةٌ اٰمَنُوا بِرَبِّهِمْ
 وَزِدْنَاهُمْ هُدًى ۙ وَرَبَطْنَا عَلَى قُلُوْبِهِمْ اِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوْا مِنْ دُوْنِهَا
 اِلٰهًا لَقَدْ قُلْنَا

6. (اسفا . . . فطملك) Thou art, as if going to kill thyself over their foot-steps out of sorrow²⁹⁴ for they do not believe in this discourse.²⁹⁵

7. (انا جعلنا . . . عملا) We have made whatever is on the earth as an adornment of it, that We test them²⁹⁶—which of them is best in work.

8. (و انا . . . جرزا) And We are going to make whatsoever is on it²⁹⁷ a bare soil.²⁹⁸

9. (ام . . . عجباً) Dost thou²⁹⁹ think that the people of the cave and the inscription were of Our signs a marvel?³⁰⁰

10. (اذ اوى . . . رشحاً) Re-call when the youths took themselves to the cave and said: O our Lord! grant to us mercy from before Thee and prepare for us in our affair a right course.

11. (افضربنا . . . عدداً) Therefore We put a covering over their ears in the cave for a number of years.³⁰¹

12. (ثم . . . امداً) Thereafter We raised them up that We might know which of the two parties³⁰² was best at reckoning the time that they had tarried.³⁰³

SECTION 2

13. (نحن . . . هدى) We recount to thee their tidings with truth.³⁰⁴ They were certain youths who believed in their Lord, and We increased them in guidance.

294. i. e., in thy extreme solicitude and earnest zeal for their conversion.

295. i. e., in the Qur'ān promulgating the doctrine of perfect Unity.

296. i. e., mankind.

297. (on the Last Day).

298. i. e., bereft of all life and activity.

299. (O Prophet!).

300. Who were they? The Holy Qur'ān, as usual, lays stress on the moral lessons of the story, and not on the identification of the persons concerned. General opinion among the Muslim doctors favours the view that they were

Christian——‘Christian’ in the original, pre-Paulin sense of the word——youths of a good family in Ephesus, who, to avoid the cruel and relentless persecution of the Roman emperor Decius (250, C.E.), shut themselves up in a cave, and remained there asleep for over three centuries. ‘Two Christians, Theodore and Rufinus, write the story of the young martyrs on metal plates, which they place under the stones closing the cave.’ (ERE. XI. p. 428) For the Christian version of the narrative, see EBr. XX. p. 383. Ephesus, now Ayasoluk and about 36 miles from Smyrna on the railroad to Aidin, was Greek city in Asia Minor, and about 6 miles from the sea, nearly opposite the island of Samos. The city is mentioned several times in the NT. الرَّمِيْ means ‘a tablet of lead, whereon were inscribed, or engraved, the names of the People of the Cave, commonly called the Seven Sleepers, and their ancestry, and their story, and their religion, and what it was from which they fled; . . . and which was put upon the entrance of the cave.’ (LL).

301. (so that they slept undisturbed). Cf. the Christian account:—‘When the emperor Decius persecuted the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern in the side of an adjacent mountain; where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years.’ (GRE. III. p. 413) According to another and a fuller Christian account:—The Seven Sleepers of Ephesus were Constantine, Dionysius, John, Maximian, Malchus, Martinian, and Serapion—seven young men, converts to Christianity, who during the persecution of Christians under the Emperor Decius, A. D. 250, refused to bow before an idol set up by the Emperor at Ephesus. The story goes that they fled to a cave in Mount Cellion, and that Decius, in his rage, ordered all caves in that mountain to be sealed. Nothing was heard of them for 230 years, when they were discovered by some workmen who were digging foundations. Awakened from their long sleep, they offered coins of such antiquity that the attention of the authorities was attracted. They did not long survive, and their bodies were taken for burial in a large stone coffin to St. Victor’s Church, Marseilles.

302. (of the sleepers). ‘At the end of that time, the slaves of Adolius, to whom the inheritance of the mountain had descended, removed the stones, to supply materials for some rustic edifice; the light of the sun darted into the cavern, and the seven sleepers were permitted to awake.’ (GRE. III. p. 413).

303. (in the cave).

304. (as people even in the holy Prophet’s time had greatly differed therein). Although it is almost certainly ‘a Christian tale’, yet ‘the Jews of Makka regarded the legend as their own property.’ (Torrey, *op. cit.*, pp. 120, 35).

الْكَافِرِينَ

سُبْحَانَ الَّذِي

إِذَا شَطَطًا ۖ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِ اللَّهِ لُؤْلُؤًا عَلَيْهِمْ سُلْطَانٌ بَيْنَ يَدَيْهِمْ ۖ فَكُنْ أَعْيُنُكُمْ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ وَإِذْ أَعْرَضْنَا عَنْهُمْ وَأَيَعْبُدُونَ إِلَّا اللَّهَ فَمَا إِلَى الْكَافِرِينَ يَنْتَشِرُ كَيْدُهُمْ مِنْ تَحْسِبَتِهِمْ وَلَهُمْ فِي لَكُمْ مِنَ أَمْرِكُمْ نَرْفَعُكُمْ ۖ وَتَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كِبَرِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۚ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَبُذِلَ ۚ وَمَن يَضِلْ فَلَن يُجِدْ لِدَلِيلًا مَّرشِدًا ۖ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنَقْلُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَحِيدِ لَوِ اطَّلَعْتَ

14. (دریبطا . . . شططا) We braced their hearts when they stood forth³⁰⁵ and said : our Lord is the Lord of the heavens and the earth; never we shall cail upon a god beside Him, for then we shall be saying an abomination.³⁰⁶

15. (هؤلاء . . . کذبا) These, our people, have taken *for themselves* gods beside Him³⁰⁷ — why then do they³⁰⁸ not bring for them a clear authority?³⁰⁹ — who does a great wrong than he, who fabricates a lie against Allah?

16. (واذ . . . مرتقا) And *now* when you³¹⁰ have withdrawn yourselves from them³¹¹ and what they worship, except God, take yourselves to the cave; your Lord will unfold for you *some* of His mercy, and will prepare an easy arrangement³¹² of your affair for you.

17. (و ترى . . . مرشدا) And thou³¹³ wouldst see the rising sun veering away from their cave on the right, and the setting *sun* passing them on the left,³¹⁴ while they were in the spacious part *of the cave*,³¹⁵ that³¹⁶ is of the signs of Allah. Whom Allah guides, he is the guided *indeed*, and whom He sends astray, for him thou wilt never find a directing friend.

305. (firm and resolute before the persecuting tyrant and their own people). The Decian persecution (249-251C. E.) was most vigorous, 'systematic and thorough', sparing neither women nor boys, and 'produced more apostates than even the latter persecution.' (ERE. IX, p. 746).

306. All this shows that the persecuted youths were monotheists and true followers of the prophet Jesus, and not Christ-worshippers of the Pauline variety. شَطَط stands for امر ذو شطط or قول ذو شطط and means a saying, or an affair, that exceeds the due bounds.

307. The Roman religion was a curious medley of animism, fetishism and the worship of heavenly bodies. Many were the gods which figured in prayers and litanies, and 'twelve great gods to whom banquets or *lectisternia* were sometimes offered' formed 'divine council.' (Reinach, *Orpheus*, pp. 102, 107).

308. i. e., our polytheistic people.

309. (justifying their godhead). The pronoun *هم* refers to the Roman gods.

310. (O our brethren-in-faith!) Now they are taking counsel among themselves.

311. (at the risk of your lives).

312. *مربق* literally is 'a thing by which one profits, or gains advantage or benefit.' (LL).

313. (O Reader!).

314. 'In the latitude of Ephesus, 38° north, *i. e.*, well above the sun's northern declination, a cave opening to north would never have the heat of the sun within it, as the sunny side would be to the south. If the youths lay with their faces to the north *i. e.*, towards the entrance of the cave, the sun would rise on their right side, declining to the south, and set on their left side, leaving them cool and comfortable.' (AYA).

315. (where they were inconvenienced neither by the heat of the sun nor the closeness of the cave). *مجرة* means 'an intervening space, or an intermediate wide space between two things.'

316. *i. e.*, the whole of the foregoing affair.

سُحُورُ النَّبِيِّ ﷺ

عَلَيْهِمْ لَوْ كُنْتَ مِنْهُمْ فَرَارًا وَلَمْ تُكَلِّمْهُمْ رُعْبًا ۖ وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا الْيَوْمَ مَا آؤُا بِعُضِّ يَوْمٍ ۖ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ ۖ فَلْيَنْظُرْ أَتِيَهُمَا أَرْزَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ ۚ وَلَا يُشْعِرَنَّكُمْ بِكُمْ أَحَدًا ۖ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْجِعُوكُمْ وَهُمْ فِي رَيْبٍ مِنْكُمْ وَلَا نُفِيحُوا إِذَا أَبَدْنَا ۖ وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيُفْلِتُوا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ وَإِنَّ السَّاعَةَ لَا رَيْبَ فِيهَا ۚ إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا ۚ رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ

SECTION 3

18. (وتحسبهم . . . رجبا) And thou wouldst have deemed them awake³¹⁷ whereas they were asleep, and We turned them over on the right and the left, while their dog³¹⁸ stretched forth his two fore-legs on the threshold. Hadst thou lookedst at them thou wouldst have surely turned away from them in fright and wouldst have been filled with awe of them.

19. (و كذلك . . . احدا) Likewise³¹⁹ We raised them up that they might question among themselves. There spoke a speaker from amongst them: how long have you stayed? They said: we have stayed a day or part of a day. They said: your Lord knows best how long you have stayed; now send one of you with this your money³²⁰ in the city, and let him find which food is the cleaner there,³²¹ and let him bring you a provision for that, and let him be circumspect,³²² and let him by no means discover you to anyone.³²³

20. (انهم . . . ابدا) Verily they, if they come to know of you, would stone you³²⁴ or make you revert to their faith,³²⁵ and lo! then you shall never fare well.

317. (perhaps from the freshness of their appearance and the beaming radiance of their faces, O reader!).

318. (who had loyally followed them as they passed by him when fleeing to the cave). An animal noted for its watchfulness and loyalty and devotion to man. 'Dogs were among the first animals domesticated, appearing in Egyptian inscriptions of 3000 B. C. and in many earlier records.' (C.E. III. p. 643).

319. i. e., as miraculously as We had sent them to sleep.

320. (which obviously was the coin current in the time of their flight to the cave).

321. i. e., undefiled by its dedication to the Roman gods. 'After a slumber, as they thought, of a few hours, they were pressed by the calls of hunger; and resolved that Jamblichus, one of their number, should secretly return to the city, to purchase bread for the use of his companions.' (GRE. III. p. 413).

322. (in his behaviour, so as not to arouse suspicion in any quarter).

323. (lest the persecuting tyrant may come up and besiege us).

324. (to death). The ferocity of the Decian persecution knew no bounds. 'It would be difficult to find language too strong to paint its horrors.' (Lecky, *op. cit.*, I. p. 110).

325. (like too many of our people). 'The defection was very large. The pagans marked with triumphant ridicule, and the fathers with a burning indignation, the thousands who thronged to the altars at the first commencement of persecution.' (Lecky, *op. cit.*,) Gibbon also speaks of 'great numbers of unworthy Christians, who publicly disowned or renounced the faith which they had professed.'

سَيُخَوِّدُهُمُ اللَّهُ

الْمَكِينِ

عَلَيْهِمْ قَسِيدًا ۖ سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجَعُوا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مِمَّا يَكْتُمُونَ إِلَّا قَلِيلٌ ذَلِكُمْ تَسْأَرُ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا يَسْتَفْتِي فِيهِمْ مِنْهُمْ أَحَدًا ۖ وَلَا تَقُولَنَّ لِي أَرَأَيْتَ إِنْ فَعَلْتُ ذَلِكَ غَدًا ۖ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذْ أَنْسَبْتَ وَقُلْ عَلَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ۖ وَلَيَتَوَلَّوْنِي لَكُمْ فِيهِمْ ثَلَاثَةٌ سِنِينَ دَارِدًا وَاسْعًا ۖ قُلْ اللَّهُ أَعْلَمُ بِمَا لَيَتَوَلَّوْنَ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْهُ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشِيرُوكَ

21. (و كذلك . . مسجدا) And likewise³²⁶ We caused their affair to be lit upon that they³²⁷ might realise³²⁸ that Allah's promise is true, and that the Hour ! there is no doubt about it.³²⁹ Re-call when they³³⁰ were disputing among themselves regarding their affair,³³¹ and then they said : build over them a building— —their Lord is the Best Knower about them— — *then* those who prevailed in their affair said : surely we shall raise over them a place of worship.³³²

22. (سيفولون . . احدا) Presently they³³³ will say: *they were* three, the fourth being their dog. And they will say : they were five, the sixth being their dog — guessing at the unknown — — and they will say : *they were* seven, the eighth being their dog. Say thou : my Lord is the Best knower of their number ; none knows that except only a few ; so debate not thou regarding their number except an outward debating,³³⁴ and ask not anyone regarding them.

SECTION 4

23. (ولا تقولن . . غدا) And never say thou³³⁵ of a thing : I am going to do that on the morning;

24. (الا . . . رثدا) except with *this reservation* that Allah so will.³³⁶ And remember thy Lord³³⁷ when thou forgettest,³³⁸ and say thou: perchance my Lord will guide me to *something* nearer to right³³⁹ direction than this.³⁴⁰

25. (ولبثوا . . تما) And they³⁴¹ stayed in their cave three hundred years and added nine.³⁴²

326. i. e., in the same miraculous manner.

327. i. e., the inhabitants of the city, who were Christians by now.

328. (with the greater certainty). The astonishingly long sleep of these youths, and their waking after so long a time is clearly reminiscent of the state of the dead being raised to life.

329. This happened precisely at a time when the Christians, seized by a new heresy, had begun to doubt and deny the fact of resurrection. 'After 307 years, in the reign of the emperor Theodosius II, a heresy breaks out, led by a bishop

Theodore, denying the resurrection of the dead, and the emperor is greatly perturbed. Then God suggests to Adolius, the proprietor of the field where the cave is to build a sheepfold for his flock; for this purpose the workmen use stones which close the entrance of the cave, and thus the cave is reopened. God awakens the youths, who think that they have slept only one night . . . Theodosius is informed of what has happened and comes to Ephesus to the cave. One of the youths . . . tells him that in order to demonstrate the truth of the resurrection, God had caused them to fall asleep and then resuscitated them before the Judgment-Day.' (ERE. XI. p. 428).

330. *i. e.*, the people of the city.

331. (as to what sort of building should be erected over them).

332. There still stands 'on the eastern side of Mount Pion, overhanging the road that leads from the temple of Diana to the Magnesian Gate of the city, . . . a rock-hewn church, close to a cave in which the "Seven Sleepers of Ephesus" were, according to the legend, saved from the Roman persecution by a slumber of some centuries' duration (DB. I. p. 725).

333. *i. e.*, some of those to whom thou wouldst relate the story.

334. (and this outward debating is no other than the true recital of the revealed facts).

335. (O Prophet!).

336. When the pagans as instigated by the Jews put three questions to the Prophet regarding the nature of soul, the sleepers of the cave, and Zul-Qarnain, he bid them come to him the next day to receive the answer, but forgot to add 'if it please God', for which omission he had to wait for about a fortnight before any Revelation was vouchsafed him relating to these matters.

337. (in every matter and on every fresh resolve).

338. (at the first moment of thy recovery from accidental lapse).

339. The purport is: my Lord is likely to support me with yet greater and brighter proofs of my Prophethood than the answering of these posers suggested by the Jews.

340. (answering the question about the sleepers of the cave).

341. *i. e.*, the sleepers.

342. (years thereto). Perhaps 300 years according to the solar calendar, and 309 according to the lunar. In the ancient Christian versions of the story the number of years given is 307 in the text, and 353, etc., as variants (ERE. XI, p. 428, f.n.). See Appendix I at the end of this sūrah.

سُبْحَانَ الَّذِي هُوَ

الْحَكِيمُ

فِي حُكْمِهِ أَحَدًا ۝ وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ وَلَنْ يَجْعَلَ مِنْ دُونِهِ نَلِيقًا ۝
 أَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
 الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ
 فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِذُّوا بِعِبَائِهِمْ
 كَأَنَّهُمْ يَلْجَأُونَ الْجُحُومَ يَبْشُرُ الشَّرَابَ ۖ وَسَاءَتْ مُرْتَفَقًا ۖ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُهُمْ
 أَجْرَ مَنْ أَحْسَنَ

26. (قل الله . . . احدا) Say thou : Allah knows best how long they stayed;³⁴³ His *alone* is the hidden *knowledge* of the heavens and the earth. How well He sees and hears! They³⁴⁴ have no patron beside Him, nor in His rule He associates anyone.

27. (واتل . . . ملحدًا) And recite thou what has been Revealed to thee of the Book of thy Lord;³⁴⁵ and none may alter His words,³⁴⁶ and never wilt thou find beside Him a covert.

28. (واصبر . . . فرطًا) And endure thyself in the company of those who call upon their Lord in the morning and evening seeking His countenance,³⁴⁷ and let not thine eyes rove from them³⁴⁸ seeking the adornment of the life of this world;³⁴⁹ and obey thou not him whose heart We have made to neglect of Our remembrance,³⁵⁰ and who follows his lust, and whose affair is exceeding *the bound*.

29. (وقل . . . مرتفعًا) Say thou : the truth is from thy Lord, let him therefore believe who will and let him disbelieve who will.³⁵¹ Verily We have prepared for the wrong-doers a Fire the awnings³⁵² of which shall encompass them; and if they cry for relief they shall be relieved with water like the dregs of oil³⁵³ scalding *their* faces.³⁵⁴ Ill the drink, and vile the resort !

343. (and it is His computation that is given here).

344. *i. e.*, the scoffers.

345. (and with that recitation thy duty ends).

346. (of promise) *i. e.*, none can stand between Him and His will.

447. —poor and lowly as they are—

448. (in thy solicitude for the conversion of the rich and well-to-do).

349. The meaning is: do not think that the conversion of the rich and the powerful raises the dignity of Islam; it is the moral and spiritual grandeur of the poor and meek that should be cared for.

350. (in consequence of his own foolhardiness). The allusion is to certain pagans who had advised the holy Prophet to discard his indignant companions out of regard for the proud and conceited Quraish chiefs.

351. 'Thus the element of guidance and directive control in the ego's activity clearly shows that the ego is a free, personal, causality. He shares in the life and freedom of the Ultimate Ego who, by permitting the emergence of a finite ego, capable of private initiative, has limited this freedom of His own free-will.' (Iqbal, *op. cit.*, page 151).

352. (Compound of flame and smoke).

353. So unpleasant to look at.

354. (With its burning heat).

الْحَقِيقَةُ

سُورَةُ الْكَافِ

عَمَلًا ۖ أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا
مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ يَنْفَعُ الثَّوَابُ وَحَسُنَتْ لِمُتَّقَاهُ ۖ وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ
جَعَلْنَا لِكُلِّهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ۖ كَلَّمَا الْجَنَّتَيْنِ اتَّأْتَا الْكُلَّمَا وَلَمْ
تَظْلِمْ مِّنْهُ شَيْئًا وَفَجَزَا لِحُلُمَاهُمَا ۖ وَكَانَ لَهُ شِرٌّ فَقَالَ لِمَ أَجِيبُهُ وَهُوَ يُحَادِّثُنِي أَنَا أَكْثَرُ مِنْكَ تِلْكَ أَوَاعِزُ نَفَرًا ۖ
وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۖ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذَا أَبَدًا ۖ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ

30. (ان . . . علة) Verily those who believe and work the righteous works — We do not waste the wage of him who does well in regard to his work.

31. (اولئك . . . مرتفقًا) These! for them are the Gardens Everlasting with running streams. Bedecked they shall be therein with bracelets of gold and wear they shall green robes of satin and brocade, reclining therein on the couches. Excellent the reward, and goodly the resort !

SECTION 5

32. (واضرب . . . زرعًا) Proclaim thou to them the similitude of two men.³⁵⁵ We made for one of them two gardens of vines and hedged both with palms, and We placed tillage in-between.

33. (كلما . . . نهرًا) Each of the two gardens brought forth the produce,³⁵⁶ and stinted not aught thereof, and We made a stream to gush forth in the midst of the two.

34. (وكان . . . نفرا) And he had property.³⁵⁷ Then he³⁵⁸ said to his companion³⁵⁹ as he spoke to him : I am better than you in substance and mightier in respect of retinue.³⁶⁰

35. (ودخل . . . ابدا) And he entered his garden,³⁶¹ while he was a wrong-doer in respect of his own soul. And he said :³⁶² I do not consider that it will ever perish ;

355. (to illustrate the utter worthlessness of the life of this world divorced from religion).

356. (plentifully).

357. (other than the two gardens). نهر is not only 'fruit' but also signifies, 'property, or wealth, increased and multiplied ; or various kinds of property, or wealth, increased and multiplied, and gained, or acquired, for oneself.' (LL).

(Rgh.). و يكتفى به من المال المستفاد و على ذلك حمل ابن عباس و كان له نهر

358. —an infidel—

359. —a believer—

360. (which means that all is well with me, and God is not at all ill-disposed towards me).

361. (taking his companion with him with a view to mortifying him).

362. (confining his view to the immediate, material causes).

الكهف

سُحُفُ الدِّيَارِ

رَأَى رَبِّي أَكْبَدَ خَيْرًا فَمِنْهَا مُنْقَلَبًا ۖ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ
 تُفُفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ۖ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِهِ ۖ قَالَ لَهُ رَبِّي أَعِدَّ لَهُ مَا أُمِرْتُ أَنْ أُعِدَّ لَهُ ۖ فَأَنذَرْتُ
 قُوَّةَ إِلَّا بِاللهِ ۚ إِنَّ تَرَبُّنًا أَفَلَّ مِنْكَ مَالًا وَوَلَدًا ۖ فَعَسَى رَبِّي أَنْ يُؤْتِيَنَّ خَبْرًا مِمَّنْ جَعَلْتُمْ وَرُسُلَ عَلَيْنَا
 حُشْبَانًا مِمَّنَ السَّمَاءِ فَنَنْصِفُ صَعِيدًا زَلَقًا ۖ أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۖ وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ
 يُقَلِّبُ كَفْيًا عَلَى مَا أَتَقَرَّقُ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ لِيَلَيْسَتِي كَمَا أَشْرَكُ

36. (وما . . . منقلباً) nor I consider that the Hour is going to happen; and if I am brought back to my Lord,³⁶³ surely I shall find something better than this as a retreat.³⁶⁴

37. (قال . . . رجلاً) His companion said to him; as he spoke to him: art thou a disbeliever in Him³⁶⁵ who created thee of dust; then of a sperm, and formed thee a man?

38. (لكننا . . . احداً) But,³⁶⁶ He is Allah, my Lord, and with my Lord I do not join anyone.

39. (ولولا . . . ولداً) Why then thou saidst not when thou enteredest thy garden: whatever Allah may will, there is no power save in Allah; If thou seest then I am inferior to thee in substance and offspring;

40. (نعمنى . . . زلقاً) then perchance my Lord will give me *something* better³⁶⁷ than thy garden and send on it³⁶⁸ a bolt from the heaven³⁶⁹ so that it become a slippery plane;

41. (أو يصبح . . . طلباً) or the water thereof become deep-sunken,³⁷⁰ so that thou canst make a search therefor.

363. (at all, assuming the possibility of resurrection).

364. The man fondly imagined that his affluence was solely due to his merit and not to any beneficence on the part of God.

365. (by thus denying the fact of resurrection).

366. (as for me).

367. (either in this world or the Next).

368. i. e., on thy garden which has made thee so arrogant and presumptuous.

369. (or some other sudden calamity unforeseen by thee).

370. (into the earth).

الكَفِّت...

سُبْحَنَ الَّذِي

يَرْبِي أَحَدًا ۖ وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَأَمَّا كُنُفٌ مُتَعَبِّرًا ۖ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ
ثَوَابًا وَخَيْرٌ عُقْبًا ۖ وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ حَشِيشًا تَذَرُوهُ الرِّيحُ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ۖ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۖ وَ يَوْمَ نَسِيتُ الْجِبَالُ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ
تُعَادِرْ مِنْهُمْ أَحَدًا ۖ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ
لَكُمْ مَوْعِدًا ۖ

42. (واحيط . . . احدا) And his property was encompassed,³⁷¹ and lo ! he was wringing the palms of his hands³⁷² over what he had spent on it,³⁷³ so it lay fallen down on its trellises, saying : Oh ! would that I had not joined anyone with my Lord !

43. (ولم . . . منصرما) And there could be no party helping him as against Allah, nor he could be an avenger *himself*.

44. (هنالك . . . عنبا) Herein is *all* protection from Allah the True; excellent is He as to the reward and excellent to the final end !³⁷⁴

SECTION 6

45. (واضرِب . . . مقتدرا) Propound thou to them the similitude of the life of this world.³⁷⁵ It is as water which We send down from the heaven, then there mingles with it the vegetation of the earth, and lo ! it becomes dry stubble which the winds scatter.³⁷⁶ And Allah is Potent over everything.

46. (المال . . . املا) Riches and sons are the adornment of the life of the world,³⁷⁷ and the righteous *works* that last³⁷⁸ are excellent with thy Lord in respect of reward and excellent in respect of hope.³⁷⁹

47. (ويوم . . . احدا) And *beware* of a Day when We will cause the mountains to pass away,³⁸⁰ and thou wilt see the earth plain,³⁸¹ and We will gather them,³⁸² and We will leave of them not one.

48. (وعرضوا . . . موعدا) And they shall be sent before thy Lord in ranks. Now you are come to Us as We had created you the first time.³⁸³ Aye ! you fancied that We had appointed for you no tryst.³⁸⁴

371. (with complete ruin, after he had received without effect this fore-warning and admonition by his believing companion). For *مر* see n. 357 above.

372. (in extreme anguish).

373. (in this world). The words are intended both to comfort the poor believers and to rebuke the vainglorious infidels.

374. (in the Hereafter).

375. (in respect of its fleeting luxuriance).
376. (after it has been green and flourishing). Cf. a simile of the Bible :—
‘In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.’ (Ps. 90 : 5, 6).
377. (which is so transitory).
378. الباقیات — الصالحات means, ‘acts of obedience, or good works, of which the fruit remains for ever.’ (LL).
379. *i. e.*, best as the foundation of hopes for still greater rewards—far beyond our merits.
380. (reduced as they shall be to stones).
381. (and bare of all eminences, O reader!).
382. *i. e.*, mankind.
383. *i. e.*, alone and unclothed. Thus will be the rejectors of the Resurrection addressed.
384. (to appear before Us).

نَهْنَنَ تَبَيَّنَ

الْحَقْلَهْنَ

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ۝ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝ مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقِ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَخِذِينَ الْبُضُلِيِّينَ عَضُدًا ۝ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ

49. (و وضع . . . احدا) And the Book³⁸⁵ shall be placed,³⁸⁶ and thou wilt see the culprits alarmed at what is therein, and they will say: Ah! woe to us! what ails this Book *that* it leaves not any misdeed, small or great, but it has comprehended it! And they shall find present all that they had wrought; and thy Lord wrongs not any one.³⁸⁷

SECTION 7

50. (و اذ قلنا . . . بدلا) And *re-call* when We said to the angels:³⁸⁸ make obeisance to Adam, and they made obeisance, but Iblis *did not*.³⁸⁹ He was of the jinn,³⁹⁰ so he trespassed the command of his Lord. Would you then³⁹¹ take him and his progeny as patrons instead of Me, whereas they are unto you an enemy?³⁹² Ill is for the wrong-doers *this* exchange.³⁹³

51. (ما اشهدتهم . . . عضدا) I made them³⁹⁴ not present at the creation of the heavens and the earth,³⁹⁵ nor at the creation of themselves; nor was I to take the seducers as supporters.³⁹⁶

385. (of deeds, wherein one's actions are recorded).

386. (in everyone's hand).

387. (so there is no possibility of any omission or a wrong entry in that Book of deeds).

388. (As also to other creatures).

389. See p. I. nn. 151, 152.

390. This categorically denies the myth of Satan's being an 'angel' fallen or otherwise. The genii are made of fire, not of light as are angels, and like human beings, can freely choose for themselves the path of right or wrong.

391. (O mankind!).

392. (always wishing ill of you).

393. *i. e.*, this choice of the devil and his band as patrons and protectors—a dreadful choice is this!

394. *i. e.*, Satan and his progeny.

395. (for help and advice). 'اشهد' also signifies, 'He caused him to be present.' (LL).

396. So the very conception is absurd. *عضد* though singular in form is plural in meaning.

سُبْحَنَ الَّذِي هُوَ

أَنكِهَت.

وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ۖ وَرَأَى الْجَرِيمُونَ النَّارَ نَظُنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۖ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۖ وَمَا نَعْمَ النَّاسُ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۖ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِنَا وَمَا نُنذِرُهُمْ أَهْزَاءً ۖ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُنَا جَعَلْنَا عَلَى

52. (ووم . . . موبقا) And *beware* a Day whereon I shall say :³⁹⁷ cry unto My associates³⁹⁸ whom you fancied.³⁹⁹ So they will call upon them and they will answer them not, We shall place between them⁴⁰⁰ a barrier.⁴⁰¹

53. (ورا الجر مون . . . مصرفا) And the culprits will see the Fire and imagine they are about to fall therein; and they shall not find therefrom a way of escape.

SECTION 8

54. (ولقد . . . جدلا) And assuredly We have set forth all manner of parables in this Qur'ān for mankind, but man is of all things the most contending.⁴⁰²

55. (وما . . . قبلا) And nothing prevents mankind from believing *now* when the guidance has come to them and from asking forgiveness of their Lord, except that there may come to them the dispensation of the ancients⁴⁰³ or that the chastisement may come to them face to face.

56. (وما . . . هروا) And We do not send messengers save as bringers of glad tidings and warners,⁴⁰⁴ and those who disbelieve⁴⁰⁵ dispute with falsehood that they may rebut thereby the truth; and they take My signs and what they are warned of as a mockery.

397. (to the polytheists).

398. (to protect you).

399. (to be My co-partners, and whose aid and support you presumed).

400. *i. e.*, the polytheists and their 'gods.'

401. (which will make the polytheists entirely despair of the help of their 'gods').

402. The phrase is equivalent with ان جدل الانسان اكثر من جدل كل شئ (Zm).

403. *i. e.*, judgment in this world.

404. (so that the message they deliver is to be judged on its merits, and its truth does not depend on such extraneous facts as miracles or visitations of Divine judgment in this world).

405. (perversely ignoring the merits of the Message).

الكَافِرِينَ

سُبْحَانَ الَّذِي

قُلُوبِهِمْ أَكْتَثَّةٌ أَنْ يَفْقَهُوهُ وَفِي أَذَانِهِمْ وَقْرٌ وَإِنْ دَعَوْهُمْ إِلَى الْهُدَى فَلَنْ يُهْتَدُوا وَإِذَا ابْتَدَأَ ۝ وَرَبُّكَ الْغَفُورُ
ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُ هُمْ بِمَا كَسَبُوا الْعَجَلَ لَهُمُ الْعَذَابُ بَلْ لَمْ يُوعَدْ لَنْ يُجِدُوا مِنْ دُونِهِ مَوْيلًا ۝ وَتِلْكَ الْقُرَى
أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِهَاجِلِهِمْ مَوْعِدًا ۝ وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أَسْأَلُكُمْ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ
أَمْضَى حُقُبًا ۝ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝ فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنِّي
غَدَاؤُنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخَرَةِ فَإِنِّي نَسِيتُ

57. (ومن . . . ابدا) And who does greater wrong than he who is admonished with the signs of his Lord and yet turns away from them and forgets what his hands had sent forth?⁴⁰⁶ We have set up veils over their hearts lest they should understand it,⁴⁰⁷ and in their ears a heaviness; and if thou callest them to the guidance,⁴⁰⁸ lo! they will not let themselves be ever guided.

58. (وربك . . . موئلا) And thy Lord is the Forgiver,⁴⁰⁹ Owner of Mercy.⁴¹⁰ Were He to call them to account⁴¹¹ for what they have earned, He would have hastened torment for them, but for them there is a tryst,⁴¹² and beside it they cannot find a place to take themselves to

59. (وتلك . . . موعدا) And these cities!⁴¹³ We destroyed them when they did wrong, and We had appointed a tryst for their destruction.⁴¹⁴

SECTION 9

60. (واذا قال . . . حقبا) And *re-call* when Mūsā⁴¹⁵ said to his page:⁴¹⁶ I shall not cease⁴¹⁷ *journeying* until I reach the confluence of the two seas,⁴¹⁸ or I shall go on for ages.

61. (فلما . . . مربيا) And when the two reached the confluence of the two, they forgot their fish,⁴¹⁹ and it found its way into the sea freely.⁴²⁰

62. (فلما . . . نصبا) And when the two had passed by,⁴²¹ he said to his page: bring to us our breakfast⁴²² we have indeed got toil from this journey of ours.

406. (Of sins and misdeeds).

407. i. e., the truth; the Qur'ān. See p. I, n. 47; P. 15, n. 122 above.

408. (O Prophet!).

409. (so He will forgive them if even now they embrace Islam).

410. (so He is giving them full respite in the world).

411. (here and now).

412. (so they can yet escape).

413. (to the inhabitants of which was meted out exemplary punishment in former times).

414. (similarly the present-day infidels also have a fixed time for their doom).

415. (Who was instructed by God to go in search of a particular servant of God, who would impart to him such knowledge as even he did not then possess).

416. *i. e.*, Joshua, who was Moses' attendant and was to become his successor. In the Bible (Nu. 11:28) he is, according to various interpreters, described as 'the servant of Moses, one of his young men.' (AV) 'the minister of Moses, and chosen out of many' (DV), and 'attendant of Moses, and one of his young men.' (EBI. c. 2599) The servants and other dependants of a Hebrew have formed no unimportant element Hebrew servants shared in the family sacrifices and festivals Besides bond-servants, a Hebrew householder was likely to have a number of hired servants.' (NSBD, pp. 260, 261).

417. (from marching on).

418. (where that particular servant of God was to be found). 'The most probable geographical location . . . is where the two arms of the Red Sea join together, *viz.*, the Gulf of Aqabah and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings. (AYA).

419. *i. e.*, the cooked fish which they had with them for food.

420. (and this was an indication of the spot where Moses was to find that holy man).

421. (that particular place, and were proceeding on).

422. Fish, salted thoroughly and exposed to the sun 'was much in vogue in ancient Egypt' and 'in great demand for provisions for the journey.' (EBI. c. 1529).

الْمُتَكَلِّفَاتِ

سُجُنُ الدِّعَةِ

الْحَوْرَاءُ وَمَا أَسْنِيَهُ إِلَّا الشَّيْطَانُ أَنْ أَدْرَكَهُ وَآخُذَ سَبِيلَهُ ۚ قَالَ ذَلِكَ مَا كُنَّا نَبْعَثُ فَارْتَدَّا
عَلَىٰ أَثَارِهِمَا قَصَصًا ۚ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ۚ قَالَ لَهُ
مُوسَىٰ هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تَعْلَمَ مِنِّي مَا عَلِمْتَ رُشْدًا ۚ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۚ وَكَيْفَ تَصْبِرُ
عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ۚ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۚ قَالَ فَإِنِ اتَّبَعْتَنِي

63. (قال . . . صبا) He said: look here! as we were proceeding to the rock I became unmindful of the fish, and naught but Satan made me forget to mention it *to thee*, and it took marvellously its way into the sea.

64. (قال . . . قصصا) Mūsā said: that is *exactly* what we have been seeking.⁴²³ Then they turned back on their footsteps, retracing.

65. (فوجدنا . . . علما) Then the two found a bondman from Our own bondmen,⁴²⁴ on him We had bestowed a mercy from before Us⁴²⁵ and him We had taught a knowledge⁴²⁶ from Our presence.

66. (قال . . . رشا) Mūsā said to him: shall I follow thee that thou mayest teach me of what thou hast been taught a directive *knowledge*.

67. (قال . . . صبرا) He said: verily thou wilt not be able *to have* patience with me;

68. (وكيف . . . خبرا) and how canst thou have patience over that which thy knowledge does not encompass?⁴²⁷

69. (قال . . . امرا) Mūsā said: thou wilt find me, if Allah will, patient, and I shall not disobey thee in *any* affair.

423. *i. e.*, that was precisely the place to which we had been directed.

424. The Qur'ān does not mention this servant of God by name. In Had. Q, he is called Khidhr or Khadhīr, and is reported to have a life of hundreds of years.

425. He was certainly a saint, possibly a prophet.

426. This special knowledge consisted mainly of a pre-vision of the events of this world, and was different from the Knowledge of Divine truths imparted to Moses, though by no means superior to it.

427. *i. e.* over things of a mysterious nature, which will certainly appear to them as opposed to the Laws of God.

سُبْحَنَ الَّذِي هُوَ

الْكَلِيمُ

فَلَا تَسْأَلْنِي عَنْ شَيْءٍ رَحِمْتُكَ أُحَدِّثُكَ مِنْهُ ذِكْرًا ۖ فَانْطَلَقَا ۚ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۚ قَالَ —
 أَخْرَقْتُهَا لِتَغْرُقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ۖ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
 وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۖ فَانْطَلَقَا ۚ حَتَّىٰ إِذَا الْفَيَافَىٰ فَتَحَتْ لَهُ ۖ قَالَ أَقْتُلْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ
 جِئْتَ شَيْئًا ذِكْرًا ۖ

70. (قال . . . ذكرا) He said: well, if thou wouldst follow me, then do not question me of anything, until I begin to mention *it myself*.⁴²⁸

SECTION 10

71. (فانطلقا . . . امرا) Then the two⁴²⁹ journeyed together until when they embarked in a boat, he scuttled it.⁴³⁰ Mūsā said: hast thou scuttled it that thou mayest drown the people thereof? assuredly thou hast committed a thing grievous.

72. (قال . . . صبرا) He said: did I not tell thee that thou wouldst not be able to have patience with me?

73. (قال . . . عسرا) Mūsā said: do not take me to task for what I forgot and do not impose hardship in my affair.⁴³¹

74. (فانطلقا . . . نكرا) Then the two journeyed⁴³² till when they met a boy,⁴³³ and he killed him. Mūsā said: hast thou killed an innocent⁴³⁴ person not in return for a person?⁴³⁵ assuredly thou has committed a thing formidable.

428. (and to interpret its meaning).

429. *i. e.*, Moses and his instructor.

430. (by pulling out a plank or two by means of a small axe which he had with him).

431. (by taking me to task for a mere lapse of memory).

432. (on the land).

433. (who had not yet reached the age of majority).

434. (for being a minor he could not be slain even as a matter of retaliation).

435. (which fact makes the crime all the more horrible).

قَالَ لَهُمَا

قَالَ لَهُمَا قُلْ لَكَ رَبُّكَ لَنْ نَسْطِيعَ مَعِيَ صَبْرًا ۖ قَالَ إِنَّ

الْبُحْرَانِ يَمْلِكُونَ فِي الْبَحْرِ فَارَدْتُكَ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ كُلُّ سَفِينَةٍ غَصْبًا ۖ وَأَمَّا الْعُلَمَاءُ

فَكَانَ أَبُوهُمُ الْمُنْتَبِ

سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصِيبُنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ۖ فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ

اِسْتَضَعَا أَهْلَهَا فَاذْبُوا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَمَدَدْتَ

عَلَيْهِ أَجْرًا ۚ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأَلَكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۖ أَمَّا السَّفِينَةُ

PART XVI

75. (قال . . . صبرا) He said: did I not tell thee thou wouldst not be able to have patience with me?

76. (قال . . . عذرا) *Mūsā* said: if I question thee regarding anything after this, abandon me; surely there has reached thee an excuse from my side.¹

77. (انطلقا . . . اجرا) Then the two departed, until when they came to the people of a city, they begged food from the citizens²; but they refused to entertain the two.³ Then they, found therein a wall about to collapse and he set it upright.⁴ *Mūsā* said: hadst thou wished thou couldst have taken a wage therefor.⁵

78. (قال . . . صبرا) He said: this *shall* be the parting between me and thee.⁶ Now I shall declare to thee interpretation of that over which thou couldst have no patience.

79. (اما . . . غصبا) As for the boat, it belonged to poor men working in the sea.⁷ I⁸ wanted to damage it, as there was before them a prince confiscating every boat.⁹

1. (for parting with me).

2. Note that unlike modern towns, this ancient city had no hotels or restaurants, and its inhabitants were bound, according to the moral notions prevalent at the time, to act as hosts to all outside visitors and to offer them full hospitality.

3. Which was a great offence in the social code of the day, and liable to be judged very severely. Cf. Jn. 19: 15.

4. (by stroking it with his hand).

5. (like hired labourers, and thus apart from supplying ourselves with much-needed provision, wouldst have conveyed to these rude people at least our disapprobation of their conduct).

6. (as previously arranged).

7. (and earning their living thereby).

8. —who could see what the boatmen themselves could not—

9. —(so I did this in the boatmen's own interest, and in order to save them from dire want). وراء here is in the sense of 'before.'

الْمُحْسِنِينَ

قَالَ لَهُمَا

فَنَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۖ فَآرَدْنَاهُ أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرَ أَمْنَةٍ زَكَاةً وَأَقْرَبَ رُحْمًا ۖ وَأَمَّا
الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ
يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ
تَسْطِعْ عَلَيْهِ صَبْرًا ۖ وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوهُمَا عَلَيْكُمْ فَمَنْهُ ذِكْرًا ۖ إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ
وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ۖ فَاتَّبَعَ سَبِيلًا ۖ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَرْغُبُ فِي عُيُنِ حِمْلَةٍ
وَوَجَدَ عِنْدَهَا قَوْمًا ۖ قُلْنَا يَذَّكِرْنَا الْفَرِيقَيْنِ ۖ إِنَّمَا أَنْتَ مُعَذِّبٌ وَإِنَّمَا أَنْتَ تَتَّخِذُ فِيهِمْ

80. (واما . . . كفرا) And as for the boy, his parents were¹⁰ believers,¹⁰ and we¹¹ apprehended¹² that he might impose upon them exorbitance and infidelity;¹³

81. (فاردنا . . . رحما) so we intended¹⁴ that their Lord should change for them one better than he in piety and closure in affection.¹⁵

82. (واما . . . صبرا) And as for the wall, it belonged to two orphan boys in the town and underneath it¹⁶ was a treasure belonging to them,¹⁷ and their father was righteous. So thy Lord intended that the twain should attain their maturity and bring forth for themselves their treasure as a mercy from their Lord; and I did it¹⁸ not of my own bidding.¹⁹ That is the interpretation of what thou couldst not bear patiently.

SECTION 11

83. (ويستلونك . . . ذكرا) And they²⁰ question thee²¹ of Zul Qurnain.²² Say thou: I shall recite to you some mention of him.²³

84. (انا . . . سببا) Verily We! We established him in the earth, and gave him the means of everything.²⁴

85. (فاتبع . . . سببا) Thereafter he followed a way;²⁵

10. (and the boy would have grown as an infidel).

11. The change from the ordinary singular 'I' to the majestic plural 'we' indicates full deliberation and strength of conviction on the part of the speaker.

12. علت sometimes, as here, is synonymous with خشيت.

13. (by their excessive fondness for him).

14. (by putting an end to the boy's life).

15. (towards them).

16. (buried in the ground).

17. (as heritage from their father but unknown to them).

18. i. e., all that you have not seen.

19. (but as directed by God).

20. *i. e.*, the pagans as instigated by the Jews.

21. (O Prophet!).

22. Literally 'the two-horned'; identified by the majority of the commentators with Alexander the Great; so named from his expeditions to the East and West. He was actually represented on his coins with two horns. Horn in the Bible is 'a symbol of strength', and 'is frequently mentioned to signify power and glory.' (CD. p. 457) In Hebrew usage 'raising the horn of a people or an individual' signifies victory or pride, "breaking" signifies 'defeat.' (ERE. VI. p. 792) Even Moses (Peace be on him!) was represented with horns. 'It has become a widespread belief that Moses, when he came down from Mount Sinai with the tables of the Law, had two horns on his forehead.' (JE. VI. p. 463). Also EBi. c. 2111. *see* Appendix II.

23. (as Revealed by God).

24. (to attain anything he desired). 'Alexander overawes the imagination more than any other personage of antiquity, by the matchless development of all that constitutes effective force. (Grote, *History of Greece*, VII. p. 468). 'By no contemporary man had any such power ever been known or conceived. With the turn of imagination then prevalent, many were doubtless disposed to take him for a god on earth.' (pp. 465-66) 'He never lost a battle, and he never retreated in face of the enemy. If we consider the range of his operations no general of the ancient world, not even Cæsar, and none of the modern world, not even Napoleon, can be compared with him. All other commanders drew plans on a smaller scale. While they played with fragments of continents, he played with continents'. (UHW. III. p. 1423) 'He had fired the imagination of the ancient world to such a degree that after his death there was an Alexander cult and on coins his likeness displaced the likeness of the gods.' (p. 1448). See also EMK. II. p. 911.

25. (to the west of his country). The first notable campaigns of Alexander were in northern and western directions.

الْكَفِّفَ

قَالَ أَنْتُمْ

حُسْنًا ۖ قَالَ أَتَأْمَنُ ظِلْمَ فَسُوفَ نَعْدُّهُ تُخْرِدُ إِلَى رَبِّهِ فَيَعْدِيءُ عَدَا بَاتِكُمْ ۖ وَأَمَّا مَنْ أَصْنَى وَعَمِلَ
صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۖ ثُمَّ اتَّبَعَ سَبِيلًا ۖ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تُظِلُّ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۖ كَذَلِكَ ۖ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۖ ثُمَّ اتَّبَعَ سَبِيلًا ۖ
حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۖ قَالُوا يَا الْقَرْنَيْنُ إِنَّا
بِأَجُوجَ وَأَمُجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ يُجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۖ قَالَ مَا مَكَّنِّي
فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۖ آتُونِي زُبَرَ الْحَدِيدِ

86. (حتى . . . حسنا) until when he reached the setting-place of the sun,²⁶ he perceived it setting²⁷ in a miry spring, and he found a nation²⁸ nearby it. We said:²⁹ O Zul-Qarnain! either chastise *them* or take *the way of* kindness in respect of them.³⁰

87. (قال . . . نكرا) He said: as for him who does wrong³¹ presently he shall chastise him, and then he shall be brought back to his Lord, and He shall torment him with a formidable torment.

88. (ولما . . . يسرا) And as for him who believes and works righteously, for him will be a goodly wage, and anon we shall speak to him *some-thing* easy of our affair.³²

89. (ثم . . . سبلا) Thereafter he followed a way,³³

90. (حتى . . . سترًا) until when he reached the rising-place of the sun,³⁴ we perceived it rising upon a nation for whom We had not set a veil against it.³⁵

91. (كذلك . . . خبرًا) Thus *it was*. And surely We have encompassed in knowledge³⁶ *all* that was with him.

92. (ثم . . . سبلا) Thereafter he followed a way,³⁷

93. (حتى . . . قولًا) until when he arrived between the two mountains,³⁸ he found beside them a people who almost did not understand a word.³⁹

94. (قالوا . . . سدا) They said: O Zul-Qarnain! Yājūj and Mājūj are doing mischief in the land;⁴⁰ should we then pay thee tribute so that thou place between us and them a barrier?

95. (قال . . . ردما) He said: better *than your tribute* is that wherein my Lord has established me;⁴¹ so help me with your labour,⁴² and I shall place between you and them a rampart.

26. (to the western point where the expedition terminated, المغرب and مغرب both signify the West. (LL).

27. وجد has two distinct meanings; one, 'he found it, lighted on it, attained it,' having an objectivity, a correspondence with fact; the other is the perceived it,

became sensible of it,' having only a subjective import. Here it is used in the latter sense, and the phrase means, 'it appeared to him that the sun was setting.

28. (of infidels). The reference may well be to Lake Ochrida to the west of the town of the same name in south Serbia (Yugoslavia). It is about 50 miles west of Monastia, 2260 ft. above sea-level, in a mountainous limestone region. 'Its waters are supplied by subterranean streams. Its chief outlet is the river Black Drin, on the north.' (EBr. XIX, p. 989, 11th Ed.) 'The water is so dark that the river which forms the outlet of the lake to the north is called the Black Drin. Looking at the sunset from the town, the observer would see the sun set in a pool of murky water.' (AYA).

29. (by inspiration).

30. (and unite them to the true faith). The choice between the two alternatives rested with the invader-king.

31. (after preaching and warning).

32. That the King Zul-Qarnain was a man of God is implied all through his story in the Qur'ān; and if his identification with Alexander the Great be correct, the fact accords well with a reference in the Bible. (Dn. 11: 3) 'It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty king that "shall stand up, that shall rule with greater dominion" whose kingdom shall be destroyed after his death.' (JE, I. p. 341) Jews, the only monotheistic people of his time, were even ready to recognise him as the promised Messiah. 'The Jewish contemporaries of Alexander the Great, dazzled by his glorious achievements, hailed him as the divinely appointed deliverer, the inaugurator of the period of universal peace promised by the Prophets. (VIII. p. 507) Josephus has described in some detail Alexander's visit to Jerusalem, and the trend of his remarks shows that Alexander was a monotheist. 'When he went up into the temple, he offered sacrifice to God, according to the high priest's direction: and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he himself was the person intended.' ("Ant." XI, 8: 5).

33. (this time to the east of his country).

34. *i. e.*, an eastern region.

35. Perhaps they were a people without clothes and without houses.

36. (so Ours is the only true, infallible narrative).

37. This time there is no indication of the direction; probably it was, as guessed by AYA, a continuation of the eastward campaigns.

38. *ج* is both 'a barrier' and a 'mountain.' Here it means the latter.

39. (of Zul-Qarnain and his companions): *i. e.*, so unlike was their language. Now where to locate their country? The question has raised a medley of answers. But the place most likely seems to be the eastern portion of Central Asia, where there was a defile known as 'Iron-Gate' or 'Bab-ul-Hadid' (in Arabic), near

Derbend in Hissar district, not to be confused with another Pass of Derbend which is in the region of the Caucasus, and which is identified by Marco Polo as 'Sudd-i-Iskander' or Alexander's rampart. (Yule, *The Book of Marco Polo*, I. p. 50) AYA, who has made a special study of the subject, favours the view here adopted, and his observations are worthy of careful perusal. After rejecting alternative suggestions he proceeds:—'We now come to the Iron Gate which corresponds exactly to the Quranic description, and has the best claim to be connected with Alexander's story. It is near Derbend in Central Asia, Hissar district, about 150 miles south-east of Bukhara. A very narrow defile, with overcharging rocks, occurs on the main route between Turkistan and India; latitude 38° N, longitude 67° E. It is now called in Turki Buzghol Khana (Goat-house), but was formerly known as the Iron Gate. There is no iron gate there now, but there was one in the seventh century, when the Chinese traveller Hiouen Tsiang saw it on his journey to India. He saw two folding gates cased with iron and hung with bells. Nearby is a lake named Iskander Kul, connecting the locality with Alexander the Great'. See for confirmation of the main descriptive facts EBr. XIII, p. 526, 11th Ed.

40. (by plunder and ruin when they make depredations into our land). 'They were the Mongol tribes on the other side of the Barrier, while the industrious men who did not understand Zul Qarnain's language were the Turks, with their agglutinative language, so different from the language of Western Asia.' (AYA) These turbulent tribes were descendants of Japhet, the son of Noah. Of the Biblical Magog only this much seems to be certain that he was a son of Japhet, all else being mere conjecture. The expression 'of the land of Gog' is used in ancient inscriptions as a synonym for 'barbarian' country. (See EBi. c. 1747; EBr. XII. p. 190, 11th Ed).

41. (and I do not need any monetary help or subsidy from you). Note that Zul-Qarnain ascribed all his glory to God, and not to his own skill and ability.

42. i. e., with manual labour.

قَالَ الْكَافِرُونَ ۖ قَالَ أَتُوقُونَ أَفْرَءَ عَلَيْهِ قَطْرًا ۖ فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ
وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۖ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ۖ وَ
تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوتُ فِي بَعْضٍ ۖ وَتُفْرِقُ فِي الصُّورِ جَمْعَهُمْ جَمْعًا ۖ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ۖ الَّذِينَ
كَانُوا يَعْتَدُونَ ۖ فِي غَطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۖ أَتَحْسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ
دُونِي أَوْلِيَاءَ ۖ إِنَّا عَرَضْنَا لَهُمْ هُمُومًا ۖ فَذَلِكُمْ هُمُومُهُمْ ۖ وَأَعْرَضْنَا عَنْهُمْ ۖ

96. (آتوني . . . قطرا) Bring me lumps of iron.⁴³ Then when he had evened up⁴⁴ the two mountain-sides⁴⁵ he said: blow! Then when he had made it a fire, he said: bring me molten copper⁴⁶ and I shall pour it thereon.

97. (فما . . . نقبا) In this wise⁴⁷ they⁴⁸ were not able to scale it,⁴⁹ nor were they able to burrow through it.⁵⁰

98. (قال . . . حقا) He said:⁵¹ this is a mercy from my Lord;⁵² then when the promise of my Lord⁵³ comes,⁵⁴ He shall make it powder, and the promise of my Lord is ever true.⁵⁵

99. (وتركنا . . . جمعا) And We will let,⁵⁶ them on that day, surge some of them against others,⁵⁷ and the Trumpet shall be blown,⁵⁸ and then We will muster together.

100. (وعرضنا . . . عرضا) And We will set Hell on that Day unto the infidels with a setting⁵⁹—

101. (الذين . . . سمعا) unto those whose eyes had been under a covering from My remembrance, nor had they been able to hear.⁶⁰

SECTION 12

102. (الجب . . . نزلا) Do then who disbelieve think that they may take⁶¹ My bondmen instead of Me,⁶² as patrons? We have prepared Hell as an entertainment for the infidels.

103. (قل . . . اعمالا) Say thou:⁶³ shall I declare to you the greatest losers in respect of works?

43. This little detail is sufficient to rule out the possibility of the 'great wall' of China being the rampart of Zul-Qarnain.

44. (the intervening space).

45. (and had put the bellows and fire around).

46. (so that it may enter between the pieces of the heated iron and the whole become one mass).

47. —after the rampart was finished—

48. *i. e.*, the turbulent tribes of Yājūj and Mājūj.
49. (by reason of its excessive height).
50. (by means of its firmness and thickness).
51. (in his gratitude to God after the work was completed).
52. Mercy of God in a double sense—first in regard to the king himself, for his being able to construct the work, secondly, in regard to the peaceful inhabitants of the locality.
53. (as to the eruption of Yājūj and Mājūj about the end of the world).
54. (to be fulfilled).
55. (so even this giant rampart is not above decay and destruction). 'The Barrier served its purpose for the time being. But the warning that the time must come when it must crumble to dust has also come true. It has crumbled to dust.' (AYA).
56. 'Them' may refer either to the turbulent tribes or to the mankind in general.
57. (owing to their enormous number).
58. (as the Hour approaches).
59. *i. e.*, plain to look at.
60. (what the Prophet recited and preached to them owing to their hatred of him).
61. (with impunity).
62. The grammatical copulation of 'bondmen' to 'My' is to stress the absolute dependence of these creatures on their Creator, and thus to demonstrate the utter folly of polytheism.
63. (O Prophet! to the infidels).

قَالَ آتَمٌ

الْمُتَعَفِّفُ

يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِسْمَةِ وَزَنًا ۝ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَذَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهًا وَاحِدًا ۖ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

١٠١

101. (الذين . . . صنعا) *They are those whose effort is wasted in the life of the world, and they imagine that they are doing well in action?*⁶⁴

105. (اولئك . . . وزنا) *They are those who disbelieve in the signs of their Lord and in their meeting with Him, vain shall be made all their works, and We will not allow them any weight*⁶⁵ on the Day of Judgement.

106. (ذلك . . . هزوا) *That shall be their meed: Hell; for they disbelieved and held My signs and My messengers in mockery.*

107. (ان الذين . . . نزلا) *Verily those who believe and do righteous works, theirs shall be Gardens of Paradise for an entertainment;*

108. (خلدين . . . حولا) *abiding therein,*⁶⁶ *they shall not seek any removal out of them.*

109. (قل . . . مددا) *Say thou: were the oceans*⁶⁷ *to become ink for the words of my Lord.*⁶⁸ *the ocean would surely exhaust before the words of my Lord exhausted, even though We brought another ocean for support.*⁶⁹

110. (قل . . . احدا) *Say thou: I am but a human being like yourselves;*⁷⁰ *revealed unto me is that your God is One God.*⁷¹ *Whoso then hopes the meeting with his Lord, let him do righteous deed,*⁷² *and let him not join anyone in the worship of his Lord.*⁷³

64. (so mere exertion and toil, even in apparently good works, would be of no avail, unless backed and impelled by true faith). *هنا* here is in the sense of *خاف*.

65. (as all these works, even seemingly meritorious, have been divorced from true faith).

66. (for ever).

67. i. e., the whole of the watery portion of the world. 'The surface of the globe', says an authority, 'is really almost covered by one huge ocean, upon which the continents float like islands. In fact, 79 per cent of the earth's area is ocean, and only 21 per cent is land. The volume of the ocean is eleven times the volume

of all the land above sea level. If the mountains of the earth and the deeps of the ocean were smoothed out, the whole globe would be covered to a depth of one mile.

68. (to write them out therewith). By 'words of my Lord' are meant words denoting His excellence, His attributes, and His perfection.

69. So interminable and inexhaustible are the words of God !

70. (and neither a 'Lord' nor an 'Incarnation'——the two chief props of Christianity). Even the holiest of the prophets is no more than a mere mortal.

71. Which is quintessence and central truth of Islam as opposed to polytheism, trinitarianism, and dualism.

72. A righteous work is a work according to the dictates of God.

73. So it is not a mere *belief* in monotheism that matters ; all forms of worship and adoration also are due to Him alone.

APPENDIX I

Seven Sleepers

(PERIOD OF SLUMBER)

By S. Abul Hasan Ali Nadvi

The story is extant in a number of versions: Greek, Syriac, Latin, Coptic Arabic, Armenian, Ethiopic and Georgian and there is also no reason to doubt the authenticity of the ancient texts. Edward Gibbon, who normally gives little credence to the miraculous and outlandish stories, writes of this legend :

“The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the *Modern* Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug,¹ a Syrian bishop, who was born only two years after the death of younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the youngmen of Ephesus. Their legend before the end of the sixth century was translated, from the Syriac into the Latin language, by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honourably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world.”

The duration of the time spent by the companions of the Cave in deep slumber has been variously given in different versions. Some Christian writers reckon it to be as much as 353 or 373 years but the general consensus of opinion is that the youths slept for a period ranging from 300 to 307 years. In round numbers, 300 years in their solar calendar would come to 309 in the lunar calendar.

Ibn Kathīr is of the view that the number of years spent in the cave, from the time the youths miraculously fell into sleep to the time they were awakened, was made known to the Prophet of Islam through revelation. The period given by Ibn Khatīr, too, is 300 years according to the solar calendar, and 309 according to the lunar calendar. He further says that since every hundred solar years are equal to one hundred and three of the lunar calendar, the Quran says: “and added nine” after “three hundred years”.

1. James, one of the orthodox fathers of the Syrian Church was born A. D. 452; he began to compose his sermons, A.D. 474; was made bishop of Batnae, in the Distt. of Sarug, and province of Mesopotamia, A.D. 519; and died A.D. 521 (Assemani, tom. i, pp. 288, 289). For the homily *de Pueris Ephesinis*, see pp. 335, 339.

2. Edward Gibbon: *The Decline and Fall of the Roman Empire*; London (1908); Vol. III, pp. 413-414.

Most of the Christian sources as well as Gibbon and other Muslim writers hold the view that the youths concealed themselves in the cave during the persecution by Decius (A. D. 250), known by the name of Daqiānūs to the Arab historians. Decius is known to have instituted an organised persecution of the Christians throughout the Roman empire. The second sovereign mentioned in the traditions is Theodosius II (408-450 A. D.) in whose reign the youths are reported to have been awakened. Taking 250 A. D. and 450 A. D. we get an interval of 200 years. Gibbon relies on the traditions which give this period as one hundred and eighty-seven years and, taking his stand upon it, exercises his wit to ridicule the period mentioned in the Qur'ān. Some of the earliest as well as recent commentators of the Qur'ān, for instance, Jamāluddīn Qasīmī and Abul 'Ala Maududī have, therefore, tried to explain away this apparent contradiction by putting forth the view that the words "three hundred years and add nine", mentioned in the Qur'ān, simply repeat the then current traditional view instead of indicating any definite period of the deep slumber of the youths. They argue that the above-mentioned passage is to be read in the context of the preceding verses: "(Some) will say: They were three, their dog the fourth . . ." This view is attributed to Qatādah and Mutrif Ibn 'Abdullah'. The commentators who prefer this interpretation also point out the succeeding verse which says: "Allah is Best Aware how long they tarried". Their contention is that if God had revealed the exact period, He would not have drawn attention towards His own perfect knowledge immediately after the verse in question. This exegesis is ascribed to Ibn 'Abbās but Alūsī, another commentator, points out that since Ibn 'Abbās gives the number of the Companions of the Cave as seven, he ought to have placed reliance on the period too, for, both the verses mentioning the number of the companions and the period of slumber are followed by a similar warning about the true knowledge being with God alone.¹

There are, however, several other eminent commentators of the Qur'ān who do not agree with this explanation. They hold the view that it is not correct to put a construction on any verse which is not explicitly clear. Similarly, no interpretation should be acceptable unless it can be reliably explained with the help of elaborate details. Imām Rāzī, a commentator of note, says in the *Tafsīr Kabīr*:

"The verses intervening between the revelation: '(Some) will say: They were three, their dog the fourth . . .' and the verse giving out the number of years show that the two are entirely unconnected. On the other hand, the passages 'So contend not concerning them except with an outward contending', and 'Say: Allah is Best Aware how long they tarried', do not refer to any tradition or fable mentioned earlier. These can, therefore, only mean that instead of relying on what others (Jews and Christians) say, one should pin

1. *Ruh-ul-Ma'ani*, (*Surat-ul-Kahf*)

one's faith in the revealed truth."¹

Shaikh-ul-Islam Ibn Taimiyah says: "The view taken by certain commentators, on the basis of the words: "Say, Allah is Best Aware", that the Qur'ān quotes the traditions (in regard to the period of sleep) current among the Jews and Christians, is erroneous. The period indicated is not repetition of what others say: it is a revelation from God."²

It has to be remembered that the so-called discrepancy pointed out by Gibbon in the period of sleep mentioned in the Qur'ān, proceeds from the assumption that the youths concealed themselves in the cavern during the Decian persecution. Decius was proclaimed Emperor in September 249 A. D. and died in June, 251 A. D. It seems most probable that Decius was assigned the role of a villain in this tragic drama, by the later scribes, owing to his atrocious cruelty in the persecution of those Christians who disobeyed his edict to perform a pagan religious sacrifice³ in the presence of duly appointed commissioners, who were to issue a certificate (*libellus*) that they had done so. This imperial edict is reported to have been issued in June, 250, and then early in 251, but a few months before the death of Decius, the Commissioners seem to have ceased their activities. Decius, who ruled for less than two years, had to spend the greater part of his brief rule amidst the cares of war, first against the Emperor Philip and then against the Goths. His final engagement took place on a swampy ground in the Dobruja in June 251 and ended in the defeat and death of Decius.⁴ He perhaps never got the time to visit his far off eastern dominions: at least the accounts of his rule given by the historians are silent about any such excursion by him.

The ecclesiastical writers of the fourth or fifth centuries seem to have exaggerated the earlier martyrdoms owing to the implicable and unrelenting zeal which filled their own breasts against the idolaters of their own times. Gibbon says, on the authority of Origin, that the number of early martyrs was very inconsiderable and that, under the rigorous persecution of Decius; only ten men and seven women suffered for the profession of the Christian faith.⁵ These accounts are, however, silent about any persecution of the Christians in or around Ephesus under the orders of Decius.

1. *Tafsir-i-Kabir*, Vol. III.

2. *Al-Jawāb al-Sahih liman baddala din il-Mashh.*

3. See Encyclopaedia Britannica (1968), Vol. 1, p. 157, Art. Decius. It was, however, not under the reign of Decius, but much earlier, under Trajan (98-117 A.D.) that those accused of Christianity were first directed to offer sacrifice to the heathen gods. Those who refused to do so were to be punished for a crime exposed to capital punishment. Under Trajan were martyred Symeon, Bishop of Jerusalem, and Ignatius, Bishop of Antioch. (George H. Dyer: *History of the Christian Church*, New York-1896, Vol. I, pp. 65-66).

4. *Historians' History of the World* (London-1908), Vol. VI, pp. 413-14 and Edward Gibbon: *The Decline and Fall of the Roman Empire*: (London-1909), Vol. I, pp. 246-50.

5. Edward Gibbon: *The Decline and Fall of the Roman Empire*: (London-1909), Vol. II, p. 98.

It seems that the concealment of the Christian youths was a local affair of minor significance to attract the attention of the historians. On the other hand, their miraculous awakening after the prolonged sleep, their dramatic appearance in the city and their presentation before the authorities must have been a memorable affair raising a tumultuous commotion in the entire Christendom. The story of the Seven Sleepers, with its reminiscences of classical mythology, must have captured the imagination of the clergy and the laity, the poets and the historians, making it one of the most enchanting fables of the day. The point of the story does not, therefore, lie in the name of any given Emperor mentioned by the later scribes but in the fact that the beginning of the period of slumber coincided with the reign of an Emperor who persecuted the Christians. Viewed from this angle, it seems highly probable that the Seven Sleepers hid themselves in the reign of Hadrian¹ (P. Ælius Hadrianus) who donned the imperial purple for a fairly long time from 117 to 138. In April of A.D. 129 Hadrian undertook a long journey to the eastern provinces of the empire, from which he did not return to take up his residence on the Tiber until the year 134. It is not necessary that the persecution of the Christians of Ephesus should have taken place in the presence of Hadrian or even under his orders. In the extensive dominions of the Roman Empire, any magistrate who exercised in the provinces the authority of the Emperor, or of the senate,

1. "Hadrian learnt on August 11, 117 in Syria, of Trajan's death and assumed the government. For 12 of his 20 years as emperor Hadrian was absent from Rome, which was perhaps the most notable feature of this principate. In 121 Hadrian left Rome on one of his first travels. He toured first to the West and then to the East; traversing Asia Minor he returned by way of Sicily to Rome by the end of 126. The next year was spent at Rome, and, after a visit to Africa, he set out on his second great journey in September 128. He travelled by way of Athens. In the spring of 129, he again visited Asia Minor and Syria, where he invited the kings and princes of the East to a meeting at Samosata. Having passed the winter at Antioch, he set out for the South in 130. He ordered Jerusalem to be rebuilt under the name of Aelia Capitolina, to be peopled with gentile Roman citizens, and then made his way through Arabia to Egypt. Hadrian returned through Syria to Europe, but was obliged to hurry back to Palestine to deal with the Jewish revolt that broke out in 132. For a while, he commanded in the field himself, then in 134, leaving the conduct of affairs in the hands of Julius Severus he returned to Rome. He died at Baiae on June 10, 138.

Palestine blazed with the last and the most desperate of its rebellions, for three years, during the reign of Hadrian. When the end came in 135, Palestine was a ruined and largely depopulated city. The holy city was henceforth prohibited to the Jews.

Hadrian was "proud and vainglorious, envious and destructive, hasty and revengeful, inquisitive into other man's affairs, and often induced by sycophants to acts of cruelty and injustice. He permitted the revival of the persecution against the Christians, and showed many instances of a bad disposition, which it was the whole study of his life to correct or to conceal." [*The Historians' History of the World*: (London-1908), Vol. VI, p. 281].

"Hadrian was no old Roman", writes George H. Dyer, "but a modern spirit, curious, religious, and skeptical. He maintained Trajan's policy, but cautioned against wholesale accusations." (*A History of the Christian Church* : New York-1896, Vol. 1, p. 66).

and to whose hands alone the jurisdiction of life and death of the subjects was entrusted, could have behaved as a remorseless tyrant. It is not improbable that some such functionaries of the State, stimulated by motives of avarice or of personal resentment, might have been more zealous in enforcing the royal edict. This is no mere assumption, for we can find analogous examples in every age. We can thus reasonably conclude that the Companions of the Cave concealed themselves during the reign of Hadrian, who visited Ephesus, and they were raised from their deep slumber in the time of the younger Theodosius. This, if agreed, would not only bring the Christian traditions in conformity with the period indicated in the Qur'ān, but also sap the very foundation which provided Gibbon with an opportunity to deride the Divine revelation. And this appears to be all the more reasonable because no extant source is definite about the beginning or even the end of the prolonged sleep of the youths. There is also a wide variation between the periods reckoned on the basis of various sources by different authorities. The Syriac sources, for example, claim that the Seven Sleepers woke up in 425 or 437 A. D. while Greek traditions fix the incident in 446 A. D. or the thirty-eighth year of the reign of Theodosius II.

It is our unalterable faith that the Qur'ān, being the custodian of the revealed truth and earlier scriptures, is much more trustworthy than all those ancient texts which were always open to changes and amendments.

The persecution of the Christians, falsely charged with burning the Roman capital, and punished with the most horrid tortures, had been initiated by Nero as early as in 64 A. D. and it continued unabated under Trajan, Hadrian and Marcus Aurelius. There were occasional periods of peace in between long years of persecution till Constantine embraced Christianity in the beginning of the fourth century. The perplexity produced by the scant and discordant historical material about the early years of Christianity is another reason for not placing reliance, as did Gibbon, on any particular tradition or an ancient text in regard to the exact period and dates of the prolonged sleep of the Seven Sleepers. After all, the hiding of a small band of unknown persons in a far off province of the empire, would have been a minor incident of no significance. Their awakening, on the other hand, during the reign of an Emperor who professed the faith of the persecuted fugitives, must have stirred the imagination of the people.

The real significance of the story can, however, be realised in the context of the then raging controversy about the resurrection of the body and retribution in the Hereafter. An irrefutable evidence, an overwhelming demonstration of the life after death was then required to revive the belief in resurrection, and the event did happen to proclaim this eternal truth, which soon became the most popular and widely circulated story throughout the Roman empire. As it could be hoped, in such circumstances, the story circulating from mouth to mouth would necessarily have become somewhat vague in regard to its details and the dates before it was reduced to writing.

APPENDIX II

Identification of Zul-Qarnain

By **S. Abul Hasan Ali Nadvi**

The commentators of the Qur'ān hold divergent opinions about Zul-Qarnain. A large number of them suppose the person to be Alexander the Great. Imām Rāzī is of the same view along with the majority of commentators, but actually there is no valid reason to accept this opinion. Alexander the Great lacked most of those characteristics and achievements of Zul-Qarnain which have been expressly mentioned in the Qur'ān, as, *e. g.*, faith in the One and Only God, piety, just treatment to the conquered people and the erection of an iron rampart. Perhaps the identification of Zul-Qarnain with Alexander the Great was due to imperfect details of his character and exploits being available to the earlier commentators of the Qur'ān.

There are, however, other doctors of faith who identify Zul-Qarnain with the Iranian Emperor Cyrus who was known to the Jews as the Redeemer of Israel, and to the Arabs by the name of Kai Khusroe. This is the view put forth in some detail by Maulānā Abul Kalām Azād in Volume II of the *Tarjumānul Qur'ān*, wherein he has adduced numerous references from historical treatises and Jewish religious records in support of his thesis. A summary of it is given here.

A remarkable personality came to the fore in a dramatic manner in 559 B. C. and soon attracted the attention of the whole world. Persia was then divided into two kingdoms: the southern part was known as Persia and the north-western portion was called Media (Arabs called it Mahat). Cyrus welded the Persian tribes into a single nation by defeating Astyages of Media at Pasargadæ. Thereafter began the conquests of Cyrus, which were marked not by sanguine battles and cruelties but by humanity and mildness to the vanquished inhabitants and honour to the defeated monarchs. Within 12 years all the lands from Black Sea to Bactria had been reduced to the position of Persian dependencies.

In the spring of 546 B. C. Croesus of Lydia attacked Persia, Cyrus flung himself upon him, beat him at Pteria in Cappadocia and pursued him to Lydia, the North-Western part of Asia Minor, which was then the centre of Hellenistic civilization in Asia.

A second victory followed on the banks of Pactolus: by the autumn of 546. Sardis had already fallen, and the Persian forces advanced to the bounds of Mediterranean. During the next few years, the Greek littoral towns were reduced.

In 539 B. C. Nabonidus was defeated and Babylon occupied, which, with the Chaldean empire, Syria and Palestine also became Persian.

When Cyrus would have advanced beyond Sardis he must have turned back from the coast of Aegean Sea, near Smyrna. Here he would have seen the sea taking the shape of a lake and the sun setting in the murky water: "he found it setting in a muddy spring," as the Qur'ān puts it (xviii: 87).

In his eastward expedition, Cyrus conquered the lands up to Makran and Balkh. In this region he subdued the uncivilized nomadic tribes, which have also been referred to in the Qur'ān: "he found it (sun) raising on a people for whom We had appointed no shelter therefrom" (xviii: 91). After reducing Babylon, Cyrus rescued the Jews from the tyranny of Nabonidus, as predicted in the Jewish Scriptures. He permitted the Jews in Babylon to return and rebuild Jerusalem.

The last campaign of Cyrus was in the direction of the lands despoiled by the people called Gog and Magog. Cyrus advanced towards Caucasus, leaving Caspian Sea to his right, where he came across a mountain pass between two steep hills rising like walls. Here he constructed the iron rampart to check the ingress of Gog and Magog.

Cyrus met his end in 529 B. C. A marble statue with two horns on his head, signifying the unified kingdoms of Persia and Media, was recovered from the ruins of Pasargadae in 1938. The unification of these two kingdoms gave Cyrus the title of Zul-Qarnain. Cyrus has been rightly praised by most of the modern historians for his conquests as well as for his just and mild treatment of the conquered people (For further details see *Universal History of the World*, Vol. II, by J. A. Hamnerton).

But the view expressed by Saiyid Qutub in *Fi Zālāl il Qur'ān*, which is being reproduced here, appears to us more logical than the explanations given by other commentators.

"The Qur'ān does not specify the identity or the time and place of Zul-Qarnain. This is a style of narration peculiar to the stories mentioned in the Qur'ān, for its aim is not to historicise the events but to draw out the moral and lesson of the story. The purpose can very often be achieved without determining the location and chronology of the events mentioned in the Qur'ān.

"Our recorded history does mention an emperor by the name of Alexander Zul-Qarnain¹ but it is certain that he was not the personality meant by the Qur'ān. Alexander the great was a polytheist and an idol worshipper while the sovereign mentioned in the Qur'ān was a man of God, a unitarian, having faith in the Day of Judgment, Resurrection, etc.

"In his book entitled *Al-Athār-ul-Baqiyah an-al-Quroon il-Khāliyah* Abū Raihān

1. Literally "The two-horned" one

al-Bairūnī writes that Zul-Qarnain spoken of in the Qur'ān belonged to Hymar,¹ as the name itself indicates. The kings of Hymar had Zū as an essential part of their names as, e. g. Zū-Nuwās, Zū-Yazān. The proper name of Zul-Qarnain was Abū Bakr Ibn Afriqash. He subdued all the lands on the coast of Mediterranean Sea, including Tunis and Morocco, and founded a city called Afriqiah which gave its name to the entire continent. He was called by the name of Zul-Qarnain as he was believed to have reached the lands of rising and setting sun.

"This view might be correct but we have no means to verify it. The extant records of history hardly contain anything about him, and the description of his character and conquests given in the Qur'ān is too general like that of the peoples of Noah, Hūd, Sālih, etc. Actually the records preserved by our history constitute only a fraction of our life-story on this earth. We have no record of the events that took place before history began to list them. Its verdict is thus not at all reliable.

"If only the Old Testament could have been preserved in its pristine purity without interpolations and additions, it could have served as a valuable source of history. But, unfortunately, numerous legends have been introduced and interwoven with the revelation contained in this Scripture with the result that the historical events mentioned in it cannot be relied upon.

"The Qur'ān being free from all additions, alterations and mutilations can, undoubtedly, be a trustworthy source of the events narrated by it, but its version cannot, obviously, be verified from the historical records. This is so because of two reasons; first, the history does not account for innumerable happenings; and, secondly, the Qur'ān unfolds some of those events of the olden times which have not been recorded at all.

"There is another reason too. Recorded history, even if it contains the details of any particular happening, is, after all, a human endeavour always likely to commit mistakes or misrepresent the event in question. With all the facilities of communications, means of transmitting news and techniques of their verification in the modern times, we sometimes come across different versions of one and the same story. The same event is not unoften interpreted differently, viewed from different angles and widely differing conclusions are drawn therefrom. This is, in truth, the basic material which serves as the source of history: it is, however, an entirely different matter that we have devised elaborate norms for post-scrutiny and verification of the authenticity of the material thus collected.

Therefore, it is against the accepted principles of literary criticism as well as Quranic exegesis to seek historical evidence for the verification of events related by the Qur'ān. Moreover, this procedure is also not in accord with the conviction which claims to profess the Qur'ān as eternal, unchangeable word of God. Absolute reliance cannot, obviously, be placed on the data thus collected by history

1. An ancient South Arabian people

either by one having faith in the revelatory nature of the Qur'ān or by an impartial literary critic. Historical data is, at best, no more than a collection of our impressions, estimates and ideas about the past happenings.

"The Prophet had been asked about Zul-Qarnain. Thereupon God revealed certain salient characteristics of the monarch known by that name. Now, the Qur'ān being the only source of knowledge about him, the verification of its historicity or otherwise is beyond our means. The commentaries on the Qur'ān present differing views in the matter and, therefore, reliance cannot be placed on them. If any particular view is endorsed by any commentator, he ought to be extremely cautious for numerous traditions of yore and Israelite legends have found their way into some of the old commentaries."¹

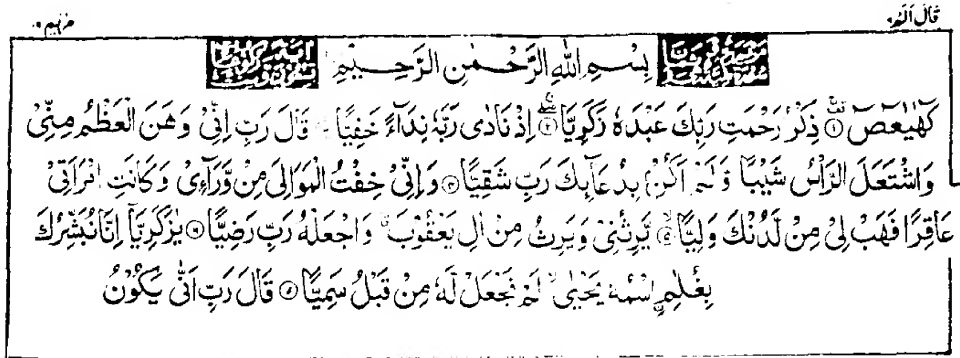
It hardly makes any difference to a student of the Qur'ān whether he is able to identify Zul-Qarnain with any sovereign in the light of available historical records or not. It should be sufficient for him that the Qur'ān has indicated the dominant characteristics of Zul-Qarnain. We know that he was endowed with political and military power, manifold resources, courage, large-heartedness and nobility of character.

"Verily We! We established him in the earth, and vouchsafed unto him of everything a way (to attain anything he desired).

"Then he followed a way."

(*Al-Kahf*: 84-85)

1. *Fi Zalat il Qur'an*, Volume VI (V Edition), pp. 8-10



Sūrah Maryam

Mary. XIX

(Makkan,⁷⁴ 6 Sections and 98 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (كهيص) Kaf-Ha-Ya-Ain-Sad⁷⁶.
2. (ذكر يا) . . . *This is a mention of the mercy of thy Lord to His bondman Zakariyya.*⁷⁶
3. (اذ . . . خفيا) *Recall when he cried unto his Lord with a low tone.*⁷⁷
4. (قال . . . شقيا) *He said: Lord! my bones have waxen feeble and the head is glistening with hoariness, and I have not yet been in my prayer to Thee, my Lord! unblest.*⁷⁸
5. (واني . . . وليا) *And I fear my kindred⁷⁹ after me,⁸⁰ and my wife has been barren;⁸¹ so bestow on me from before Thee an heir;⁸²*
6. (يرثني . . . رضيا) *inheriting me and inheriting the Children of Ya'qub,⁸³ and make him, Lord, acceptable.*⁸⁴
7. (يا زكريا . . . سميا) *O Zakariyya! We give thee the glad tidings of a boy, and his name shall be Yahyā,⁸⁵ We have not so far made his namesake in thy family.*⁸⁶

74. This is one of early Makkan chapters, and was recited to the Negus (Christian King of Abyssinia) in the presence of the hostile ambassadors of the Quraish, in the fifty year of the holy Prophet's advent, nine years before Hijrat, by J'afar, the head of the Muslim refugees; whereupon, according to the earliest

Muslim chroniclers, the king wept, and the bishop also wept so that their tears ran down upon their books saying: Verily this revelation and that of Moses proceed from one and the same source.' (Muir, *op. cit.*, p. 92, f.n.).

75. See P. I. n. 28.

76. *i. e.*, on account of God's special kindness toward Zacharias in various ways. 'There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abijah: and his wife was of the daughter of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, (Lk. 1: 5-6). 'An old man at the close of the reign of Herod the Great (B.C. 4) . . . Even in that evil time of wickedness in high places in Church and State, there lived in Palestine no inconsiderable number of just and devout persons both among priests and people. Of such was Zacharias. . . . He chose for wife one of the sacerdotal house, a daughter of Aaron, named after Aaron's wife as pious as himself. They were righteous not only in the sight of men but of God, and blameless is their case to observe all His commandments and ordinances.' (Hastings, *op. cit.*, II, p. 844) See also P. III, n. 376.

77. The prayer was made in private through the fear of his relatives. Of course he could not complain of his relatives in public or aloud. نَدَاً - خَفَاً literally, is 'a low tone of voice'.

78. *i. e.*, my prayers have always been granted; so this time I am about to beg of Thee a gift that, looking to my age and health, might seem unusual. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years, (Lk. 1: 7).

79. (and fellow-priests of the Temple).

80. (that they instead of instructing the people in the true faith would themselves turn to irreligion and impiety).

81. (which negatives the possibility of a child in the ordinary course of nature).

82. (as a matter of Thy special grace).

83. Which heritage consisted of true religion and piety.

84. (to Thyself, by his virtue and piety).

85. Cf. the NT:—'The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.' (Lk. 1: 13).

86. 'And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name.' (Lk. 1: 59-61).

قَالَ الرَّبُّ

لِيْ عَلِمٌ وَكَانَتْ امْرَأَتِيْ عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتَنِيْ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝ قَالَ رَبِّ اجْعَلْ لِّيْ اٰيَةً ۚ قَالَ اَيْنُكَ ۚ اَلَا تُحْكُمُ النَّاسَ ۚ ثَلَاثَ لَيَالٍ سَوِيًّا ۝ فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ ۚ فَأَوْسَىٰ اِلَيْهِمْ اَنْ سَبِّحُوْا بِحَمْدِ رَبِّكَ وَاعِشِيْا ۝ لِيَجْعَلَ لَكَ الْكِتٰبَ بَقْوَةً وَتَئِيْدَةً الْحُكْمَ صَبِيًّا ۝ وَحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوَةً ۚ وَكَانَ تَقِيًّا ۝ وَبَرَآءٌ بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْعَثُ حَيًّا ۝ وَادْكُرْ فِي الْكِتٰبِ مَرْيَمَ اِذْ اَنْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْوِيًّا ۝ فَالْتَمَذَتْ مِنْ دُونِهِمْ حِجَابًا ۚ فَارْسَلْنَا اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا

8. (قال . . . عتيا) He said: Lord I in what wise shall there be a boy⁸⁷ for me? My wife has been barren, and I have reached the extreme age.⁸⁸
9. (قال . . . شيئا) Allah said: even so!⁸⁹ Thy Lord says: it is to Me easy.⁹⁰ Surely I have created thee before, when thou wast not anything.⁹¹
10. (قال . . . سويا) He said Lord I appoint me a sign.⁹² Allah said: thy sign is that thou shalt not speak to mankind for three nights,⁹³ while sound.⁹⁴
11. (اخرج . . . عشيا) Then he came forth to his people from the sanctuary and he beckoned to them:⁹⁵ hallow *your* Lord morning and evening.
12. (ليحيى . . . صيا) O Yahya⁹⁶ hold fast the Book.⁹⁷ And We granted him wisdom, while yet a child;⁹⁸
13. (وحنانا . . . تقيا) and tenderness from Our presence and purity, and he was pious;⁹⁹
14. (وبرأ . . . عصيا) and dutiful to his parents, and was not a high-handed rebel.¹⁰⁰
15. (وسلم . . . حيا) And peace be to him on the day of his birth and death, and on the day he will be raised up.

SECTION 2

16. (واذكر . . . شرفيا) And mention thou¹⁰¹ in the Book Maryam, when she retired from her people to a place eastward.¹⁰²

87. *i. e.*, shall I marry a second wife, or shall we, husband and wife, be made young once more? The expression is not of wonder, much less of incredulity, but it is a request for further elucidation.

88. 'And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.' (Lk. 1 : 7) Also 1 : 18.

89. *i. e.*, it would happen in the existing circumstances, without the restoration of youth or any other abnormal means.

90. —this birth of a child in old age.

91. —a thing of far greater wonder.

92. (whereby I may know that my wife is with child, and in order that I may perform some special offering to Thee).

93. (and days, and yet shalt glorify and hallow God).

94. *i. e.*, while physically quite fit, and unaffected by any disease of the tongue. The epithet سَوِيًّا is added to correct an inaccuracy of the Bible that Zacharias was struck 'dumb' and 'unable to speak.' (Lk. 1 : 20).

95. (after the son was conceived and Zacharias could not speak). 'And when he came out, he could not speak unto them. . . . He beckoned unto them and remained speechless.' (Lk. 1 : 21, 22).

96. John 'the Baptist' (on him be peace!) on coming of age receives Revelation of God. According to the Christian conception, he was 'the greatest of the prophets, yea and more than a prophet.' (Dummelow; *op. cit.*, p. 737).

97. (of Moses), *i. e.*, study and observe it. 'The rise of Christianity was preceded by a long period of four hundred years, during which prophecy was silent, and the religious guidance of the nation passed to the rabbis and the scribes, who made void the Law of God by their traditions. The advent of Christ was heralded by a great revival of prophecy . . . as in the cases of Zacharias, Joseph . . . and in particular, John the Baptist.' (Dummelow: *op. cit.*, p. 737).

98. See P., III, n. 387, 388.

99. 'He was a prophet, the last and greatest of the prophetic succession under the old dispensation. His personal righteousness and integrity were unquestioned.' (NSBD, p. 462) See also P. III, n. 389. ذِكْرُهُ is here in the sense of طَهْرُهُ (LL).

100. This is put in to refute the false accusation of sedition and rebellion brought against John by the state under Herod.

101. (O Prophet!).

102. (to wash herself or to pray).

قَالَ رَبِّهَا

مَرْيَمَ

سَوِيًّا ۖ قَالَتْ إِنَّيْ اَعُوذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتُ تَقِيًّا ۖ قَالَ اِنَّمَا اَنَا رَسُوْلُ رَبِّكَ ۖ اِلٰهَبْ لَكَ غُلَامًا زَكِيًّا ۖ قَالَتْ اَنۡىْ يَكُوْنُ لِيْ غُلَامٌ وَلَمْ يَمَسِّنِيْ بَشَرٌ ۚ لَمَّا اَدْبَغِيَّا ۖ قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلٰى هٰٓهٖنَ وَلِيَجْعَلَ لَكُمۡ اٰيَةً ۚ وَلِيُخَوِّدَ لَكُمۡ وَرَحْمَةً مِّنَّا ۚ وَكَانَ اَمْرًا مَّقْضِيًّا ۖ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَّكَانًا قَاصِيًا ۖ فَاجَاءَهَا الْمَخَاضُ اِلَىٰ جَذْعِ النَّخْلَةِ ۖ قَالَتْ يَلِيْنٰنِيْ مِمَّنۡ قَبْلَ هَٰذَا وَكُنْتُ نَسِيًّا مِّنْهُمْ ۖ فَكَادَ بِهَا مِنْ مَّوْتٍ ۖ اِلَّا تَحَرَّيْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ ۖ سَرِيًّا ۖ وَهَرَبَیْ اِلَيْكَ بِجَذْعِ النَّخْلَةِ ۖ تُسْقِطُ عَلٰیكَ رُطْبًا جَنِيًّا ۖ فَكُلِيْ وَاشْرَبِيْ وَفَرِي عَيْنًا ۚ فَاِنَّا تَرَوْنَ مِنَ الْبَشَرِ اٰحَدًا ۚ فَقَوْلِيْ اِنِّیْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَكُنْ

17. (فأخذت . . . سويًا) Then she took beside them a curtain.¹⁰³ Then We sent unto her Our spirit,¹⁰⁴ and he appeared to her in the form of a sound human being.¹⁰⁵

18. (قالت . . . تقيا) She said: verily I take refuge with the Compassionate from thee if thou art God-fearing.¹⁰⁶

19. (قال . . . زكيا) He said: I am but an envoy of thy Lord,¹⁰⁷ and have come to bestow on thee a boy,¹⁰⁸ faultless.¹⁰⁹

20. (قالت . . . بغيا) She said: how can there be a boy unto me, where-as no human being has touched me,¹¹⁰ nor have I been a harlot?¹¹¹

21. (قال . . . مقضيا) He said: even so! Thy Lord says: easy it¹¹² is with Me, and it is in order that We make him a sign to mankind,¹¹³ and it is a mercy from Us;¹¹⁴ and it is an affair decreed.

22. (حملته . . . قاصيا) Then she conceived him,¹¹⁵ and she retired with him¹¹⁶ to a place far-off.¹¹⁷

23. (فأجأها . . . منيا) Then the birth-pangs drove her to the trunk of a palm-tree.¹¹⁸ She said:¹¹⁹ would that I had died before this and had become forgotten, lost in oblivion.

24. (فنادها . . . سريا) Then one called from underneath her:¹²⁰ grieve not, thy Lord has placed underneath thee a rivulet;¹²¹

25. (وهربى . . . جنيا) and shake towards thee the trunk of the palm-tree, dates will drop on thee fresh and ripe;¹²²

103. (to screen herself).

104. i. e. the angel Gabriel.

105. (and perfect, to solace her).

106. Naturally frightened at the appearance of a stranger in her privacy, she beseeches him, in the name of God, to withdraw from her.

107. (and His angel).

108. (miraculously).

109. (and sinless, like any other prophet of God).
110. (by way of marital intercourse).
111. (or unchaste). This is to refute the most vulgar charge of the Jews that she led an immortal life. See Schonfield's *According to the Hebrews*, p. 35.
112. *i. e.*, this miracle of virgin birth.
113. (of Our omnipotence, by this miraculous manner of his birth).
114. (through his preaching).
115. (after the angel had blown his breath into the bosom of her shirt).
116. (in her womb).
117. (from her family). This may refer to her shifting from her native place Nazareth to the generally accepted birth-place of Jesus, Bethlehem, which is at a distance of 7 miles. Even if not this famous Bethlehem, but an obscure village of the same name near Nazareth be accepted as his birth-place (*see* EBi. c. 3362) then that place also is 7 miles north-west of west Nazareth.
118. (that she might lean on it in her travail). 'The tree was very plentiful in Palestine in ancient times.' (J.E. IX, p. 505) 'Several names in the Bible give evidence of the plentifulness of the palm'. (p. 506) The tree has generally been termed the prince of the vegetable kingdom.
119. (overcome with shame and pain).
120. *i. e.*, from below the place where she was. This crier was the angel Gabriel.
121. (so that thou shalt not suffer from thirst).
122. (so that thou shalt not suffer from hunger). 'The date-palm was put to many uses. The fruit was used for food . . . The qualities of the date-palm are referred to quite frequently in a figurative sense in the poetical books of the Bible.' (J.E. IX, p. 505) Regarding this fruit, W. G. Palgrave remarked: "Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagine how delicious it is when eaten fresh," . . . The dried fruit used for dessert in European countries contains more than half of its weight of sugar, about 6% of albumen, and 12% of gummy matter.' (EBr. VII, p. 69, XI Ed.).

قَالَ لَمْ أَكُنْ مَرِيماً
أَكَلِمَ الْيَوْمَ إِنْسِيًّا ۖ فَأَنْتَ بِهِ قَوْمَهَا تَحِيلُهُ ۚ قَالُوا لَيْزِمَهُ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ۖ يَأْخُذُ هُرُونٌ مَا كَانَ أَبُوكَ أَمْرًا
سَوِيًّا ۖ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۖ فَأَشَارَتْ إِلَيْهِ ۚ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۖ قَالَ إِنِّي عَبْدُ اللَّهِ
أَتَنبِئُ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا إِنْ مَكَنتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا
بِالدِّينِ ۖ وَلَمْ يُجْعَلْنِي جَبَّارًا شَقِيًّا ۖ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۖ ذَلِكَ عِيسَى ابْنُ
مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۖ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّهُ يَقُولُ لَهُ
كُنْ فَيَكُونُ ۖ وَإِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ ۚ هَذَا

26. (نكلى . . . انبأ) so eat and drink thou, and cool *thine* eyes,¹²³ and if thou seest of humans anyone¹²⁴ say¹²⁵ thou: verily I have vowed to the Compassionate a fast,¹²⁶ so I shall not speak to anyone today.

27. (فانت . . . فرىا) Then she brought *the baby* to her people carrying him.¹²⁷ They said: O Maryam! thou hast brought a thing unheard of;¹²⁸

28. (ياخت . . . بغيا) O sister of Hārūn:¹²⁹ thy father was not a man of evil, nor was thy mother unchaste.¹³⁰

29. (فاشارت . . . ميا) Then she pointed to him.¹³¹ They said: how can we speak to one who is in the cradle, a *mere* child?¹³²

30. (قال . . . نبيا) He said: verily I am a bondman of Allah.¹³³ He has given me the Book and made me a prophet.¹³⁴

31. (وجعلنى . . . حيا) and He has made me blessed wherever I may be and enjoined on me prayer and purity as long as I am alive;¹³⁵

32. (وبرأ . . . شقيا) and dutiful to my mother,¹³⁶ and not made me high-handed and unblest;¹³⁶

33. (والسلم . . . حيا) and peace *be* on me the day I was born and the day I die and the day I am raised up.¹³⁷

34. (ذلك . . . يمترون) Such is 'Isā, son of Maryam; *this* is the word of truth, wherein they¹³⁸ are doubting.¹³⁹

35. (ماكان . . . يكون) Allah is not one to take *to Himself* a son.¹⁴⁰ Hallowed be He¹⁴¹ Whensoever He decrees an affair, He only say to it: be, and it becomes.¹⁴²

123. (with the sight of the child).

124. (and he is inclined to accost her regarding the child.)

125. (by signs and gestures).

126. (involving abstinence from speech).

127. (in her arms).

128. *فرى* literally is 'a thing forged or fabricated', and hence 'unknown, or unheard of.' (LL).

129. *i. e.*, like him in piety, or comparable to him in virtue, *اخت* is not necessarily a sister; and as the feminine of *اخ* it signifies a friend, a companion, an associate, or a fellow. *اخوته* means, 'conformity, or similarity; and combination, agreement, or unison in action'; and *اخت بين القيثيين* signifies 'I united the things as fellows, or pairs.' (LL) The phrase *النوم اخو الموت* means 'sleep is the like of death', and *لما اخت رماه الله ليلة لا اخت لها* signifies, 'God afflicted him with a night having none like to it.' (LL) In *surah* 'Zakhruf', verse 47, it is clearly used in the sense of 'like'. Here the epithet is all the more apt, since Mary was a descendant of Aaron, and through him belonged to the tribe of Levi, noted for virtue and piety. *يا شبيهة هارون في الصلاح* (IQ) *يعني أخته في الصلاح لا في النسبة* (Bdh).

130. (so how shameful of thee to have gone wrong and to have brought disgrace to thy illustrious family!).

131. (for the answer).

132. See P. III, n. 423.

133. (and not a Son or Incarnation of God). A refutation of the Christian position.

134. (and not a charlatan or magician). A refutation of the Jewish position.

135. 'I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.' (GB, p. 221).

135-A. This refutes and contradicts the position implied in various passages of the NT that the attitude of Jesus towards his mother was cold and indifferent. See Mt. 12 : 46-50; Mk. 3 : 31-35; Lk. 8 : 19-21.

136. 'I am meek and lowly in heart.' (Mt. 11 : 29) It is one of the matchless beauties of the Holy Qur'ān that in a few, select words, it demolishes an entire edifice of falsehoods and untruths. By the use of the two words *جبار* and *شقي* it denies exactly the two charges of sedition and blasphemy brought against Jesus by the Jews. 'The charges were two in number, one sedition, the other blasphemy.' (Rosadi, *Trial of Jesus*, p. 178).

137. (like all mortals). All these facts of birth, death and resurrection serve to emphasize the absurdity of the Godhead of Jesus. See P. III, n. 469.

138. *i. e.*, the Jews and the Christians and their various sects.

139. (and wrangling among themselves).

140. *i. e.*, it is not at all in keeping with the nature of Divinity.

141. (from all such derogatory imputations).

142. (so in his way He brought Jesus also into being). See P. III, n. 489.

قَالَ تَحْمِلُونَ

مَنْعَمٌ

صِرَاطٌ مُسْتَقِيمٌ ۝ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ۝ أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوتُنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ۝ وَأَنْذَرُهُمْ يَوْمَ الْحِسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ۝ وَأَذْكُرُنِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَنْفَعُ وَلَا يُضِرُّ وَلَا يُغْنِي عَنْكَ شَيْئًا ۝ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۝ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۝ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ

36. (وان الله . . . مستقيم) And¹⁴³ verily Allah is my Lord and your Lord, so worship Him,¹⁴⁴ and this is a way straight.

37. (فاختلف . . . عظيم) Then the sects¹⁴⁵ have differed among themselves.¹⁴⁴ Woe to those who deny the witness of a mighty Day.

38. (اسمع . . . مبین) How wonderful in their hearing and in their sight *will they be* the Day they come to Us! But to-day the wrong-doers are in manifest error.

39. (وانذرهم . . . يؤمنون) And warm thou them¹⁴⁷ of the Day of Sighing when the affair shall have been decreed,¹⁴⁸ while *yet* they are heedless and are not believing.

40. (إنا . . . يرجعون) Verily We! We shall inherit the earth and whatever is thereon;¹⁴⁹ and unto Us they shall be returned.

SECTION 3

41. (واذكر . . . نبيا) And mention thou¹⁵⁰ in the Book Ibrāhīm. He was a man of truth,¹⁵¹ a prophet.¹⁵²

42. (اذ قال . . . شيئا) Recall when he said to his father: father! why dost thou worship that which neither sees nor hears, nor yet avails thee at all?¹⁵³

43. (يا ابا . . . سويا) Father! verily there has come to me of knowledge what has not come to thee;¹⁵⁴ so follow me, and I shall guide thee to an even path.

44. (يا ابا . . . عصيا) Father! serve not Satan;¹⁵⁵ surely Satan has been a rebel against the Compassionate.¹⁵⁶

143. —say thou, O Prophet!—.

144. (alone, O Christians and men of other faiths!)

145. (of the Jews, Christians and polytheists).

146. (turning away from the basic principle of Unity and inventing so many doctrines of their own).

147. (O Prophet!).

148. (and their fate sealed).
149. *i. e.*, God alone shall survive when all creatures will be dead and annihilated.
150. (O Prophet!).
151. (and veracity). صدق is the intensive form of صدوق 'the truthful', and implies an invariable habit of veracity and imperishable love of truth. The epithet is brought in, perhaps, to correct the Biblical imputation to him of falsehood twice (*vide* Ge. 12: 13; 20: 2).
152. The historicity of Abraham has now at long last come to be recognized even by the 'critical' and 'sceptical' Europe. 'The Old Testament evidence, supported by the independent testimony of secular literature, justifies us in holding that there was such a person, . . . that he lived originally at Ur in Mesopotamia, that he and his people moved thence into northern Syria and subsequently into Palestine, and that he lived in about the twentieth century before Christ.' (Woolley, *Abraham*, p. 50) See also P. I, n. 559.
153. 'The religion of Ur was a polytheism of the grossest type. Written texts preserve for us the names of about five thousand Sumerian gods, great and small.' (Woolley, *Abraham*, p. 192) See P. VII, nn. 526, 527.
154. *i. e.*, the Divine Revelation which is the only infallible knowledge.
155. To obey the devil in worshipping the idols is in effect to worship the devil himself.
156. To remind that the rebellion directed against the fountain-head of all Compassion and Mercy is to make that rebellion all the more heinous and disgraceful.

عَزِيمًا

قَالَ رَبِّي

الرَّحْمَنِ فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا ۖ قَالَ أَرَأَيْتَ إِنْ كُنْتُ نَزَّيْتُ عَنْ إِلَهِكَ يَا إِبْرَاهِيمُ لَنْ لَمْ تَنْتَ لَأَرْسَلَنَّكَ وَأَهْجُرَنِي
بَلِيًّا ۖ قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ۖ وَأَعِزَّنَا لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي
أَدْعُوا رَبِّي ۖ هَتَشَىٰ إِلَّا أَلُونُ بِدَعَائِي رَبِّي شَقِيًّا ۖ فَلَمَّا أَغْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ
إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ۖ وَوَهَبْنَا لَهُمُ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ۖ وَادَّكُرُوا
فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۖ وَوَدَّيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۖ
وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ۖ وَادَّكُرُوا فِي الْكِتَابِ إسماعِيلَ

45. (يا ابت . . . وليا) Father! verily I fear there may touch thee a torment from the Compassionate,¹⁵⁷ as that thou become a companion to Satan.¹⁵⁸

46. (قال . . . مليا) He said: Ibrahim! art thou averse to my gods?¹⁵⁹ If thou desist not,¹⁶⁰ surely I will stone thee,¹⁶¹ and depart thou from me for ever so long.

47. (قال . . . حفييا) Ibrahim said: peace be on thee;¹⁶² presently I shall ask forgiveness for thee¹⁶³ from my Lord; verily He is unto me ever Solicitous;¹⁶⁴

48. (واعتزلكم . . . شقيا) and I renounce you and all that you serve besides Allah,¹⁶⁵ and I shall call unto my Lord,¹⁶⁶ and I hope in calling unto my Lord I shall not be unblest.¹⁶⁷

49. (قالا . . . نبيا) Then when he had renounced them and all that they served besides Allah,¹⁶⁸ We bestowed on him Is-hāq and Y'aqūb¹⁶⁹ and each one We made a prophet.

50. (ووهبنا . . . عليا) And We bestowed on them of Our mercy,¹⁷⁰ and We made for them a lofty renown.^{170-A}

SECTION 4

51. (واذكر . . . نيا) And mention thou¹⁷¹ in the Book Mūsā; he was single-hearted,¹⁷² and was a messenger, prophet.¹⁷³

52. (ونادينه . . . نجيا) And We cried unto him from the right side of the mount,¹⁷⁴ and We drew him nigh for whispering.¹⁷⁵

53. (ورهبنا . . . نيا) We bestowed on him, out of Our mercy, his brother Hārūn, a prophet.¹⁷⁶

157. (in this very world).

158. (in the Hell-fire). 'Woe to my father and to this evil generation; woe to those who incline their hearts to vanity and worship senseless images without the power to smell or eat, to see or hear. Mouths they have, but sounds they cannot utter; eyes they have, but lack all power to see; they have ears that cannot hear, hands that cannot move, and feet that cannot walk. Senseless as they are the men

who wrought them, senseless all who trust in them and bow before them. . . Then why serve senseless, powerless gods—gods who can neither help thee in thy need nor hear thy supplications? Evil it is of thee and those who unite with thee to serve images of stone and wood, forgetting the Lord God who made the heaven and the earth and all that is therein. Ye bring guilt upon your souls, the same guilt for which your ancestors were punished by waters of the flood. Cease, oh, my father, to serve such gods, lest evil fall upon thy soul and the souls of all thy family.’ (Polano, *op. cit.*, pp. 35, 36).

159. *i. e.*, the family gods, the tribal gods, the state gods.

160. (and persist in flouting my authority).

161. Which procedure would not have been very peculiar or novel according to the laws of the land. ‘The son was not a free instrument during his father’s life, for by Sumerian law the head of the family held absolute authority.’ (Woolley, *Abraham*, p. 239).

162. Contrast the placidity of Abraham with the arrogant haughtiness of his father.

163. (by bestowing on thee true guidance).

164. *i. e.*, considerate and regardful of me; showering benevolence and affection on me; always answering my prayer when I pray to him.

165. (departing from you and your gods physically as I have always held aloof from you and them mentally).

166. (praying that you may yet be shown the path of truth).

167. (as you are in calling upon your lifeless and inert gods).

168. (and had departed from his ancestral home in Chaldea to Syria and thence to Palestine).

169. (as a son and a grandson, after his first-born Ismail).

170. *i. e.*, gifts both material and spiritual.

170-A. اٰی ذکراً حسناً علیاً (IQ).

171. (O Prophet!).

172. (in his devotion to God, and free from all moral taint).

173. A *نبي* in Islam is not a mere ‘foreteller’; he is a direct recipient of the Revelation of God and is charged with the duty of acquainting others respecting God and things Beyond. A *رسول* is one who has a message; a messenger, an envoy. Angels also are *رسل* in this sense.

174. See P. XX, n. 189, 190.

175. *i. e.*, for having a private discourse with Us.

176. See P. XIX, nn. 155, 156.

قَالَ اللَّهُ

مَرْصِيًّا

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۖ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۖ
وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۖ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۖ أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِّنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا
وَأُجْتَنِبْنَ إِذَا تَلَّيَ عَلَيْهِمُ الْبُيُوتُ الْخَرُّ وَالسُّجْدُ أَوْ بَكِيًّا ۖ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ
وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ۖ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ شَيْئًا ۖ جَنَّتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۖ

54. (واذكر . . . نيا) And mention thou in the Book Ismā'īl;¹⁷⁷ he was true in promise,¹⁷⁸ and was a messenger, a prophet.

55. (وكان . . . مرضيا) And he was wont to bid his household¹⁷⁹ to prayer and purity, and he was with his Lord an approved one.¹⁸⁰

56. (واذكر . . . نيا) And mention thou in the Book Idris.¹⁸¹ He was a man of truth,¹⁸² a prophet.¹⁸³

57. (ورفعناه . . . عليا) And We exalted him to a lofty position.¹⁸⁴

58. (اولئك . . . بكيا) These are they whom Allah has favoured from among the prophets, of the progeny of Adam and of them whom We bore with Nūḥ;¹⁸⁵ and of the progeny of Ibrāhīm and Isrā'īl, and of them whom We have guided and chosen. Whenever the Revelations of the Compassionate were rehearsed to them, they fell down prostrating themselves and weeping.¹⁸⁶

59. (خلف . . . غيا) Then there succeeded them a posterity who neglected prayers and followed lusts; so they shall meet presently¹⁸⁷ with the perdition.

60. (الا . . . شيئا) excepting those who may repent and believe and work righteously. These shall enter the Garden and shall not be wronged at all—

177. Whose mother was 'no woman of the tents, but Hagar the Egyptian; she was at least a civilized creature, sprung from the second great centre of culture in the ancient world.' (Woolley, *op. cit.*, p. 144). See also P. I, n. 570.

178. (besides his other virtues).

179. 'And God was with the lad . . . And his mother took him a wife out of the land of Egypt.' (Ge. 21: 20, 21).

180. (and not a rejected one, as his translators, the Jews and the Christians, would have it).

181. Probably Enoch of the Bible. He was the son of Jared, and lived for 365 years. (Ge. 5: 18, 22) Seventh in descent from Adam, he was the father of Methuselah. According to the Jewish tradition he was the first author, and the inventor of letters, arithmetic and astronomy.

182. (and veracity). This is perhaps to refute the opinion held by a section of the Jews that Enoch was 'inconsistent in his piety' (JE. V. p. 178), or that he was 'light-minded and inclined to sin again.' (Rashi, *On Genesis* p. 93).

183. 'And Enoch walked with God' (Ge. 5 : 22, 24).

184. it may be 'a place' as well as 'a position.' So the words of the Holy Qur'ān do not necessarily support the Jewish and the Christian view that Enoch was translated alive to the heaven. Cf. the Bible and its commentaries. 'And he was not; for God took him.' (Ge. 5 : 24) 'The meaning of the expression "he was not; for God took him," is, no doubt, correctly given by the writer of Heb. as that Enoch never died, but he was translated to heaven. like Elijah, as a reward for the holiness of his life. (Dummelow, *op. cit.*, p. 13) 'By faith Enoch was translated that he should not see death; and was not found, because God 'had translated him!' (He. 11 : 5) 'Enoch was a pious worshipper of the true God, and was removed from among the dwellers on earth to heaven Enoch is one of those that passed into Garden of Eden without tasting the pangs of death.' (JE. V. p. 178).

185. (in the ark).

186. So all of them were meek and lowly in spirit, and obedient servants and devout worshippers of God.

187. *i. e.*, in the Hereafter.

قَالَ الْكَوْنُ مَزِيدٌ

إِنَّهُ كَانَ وَعْدُهُ مَا نَبَأَ ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا مَرْكَزَةٌ وَعَشِيًّا ۝ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ
 مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝ وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ
 نَسِيًّا ۝ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝ وَيَقُولُ الْإِنْسَانُ
 إِذَا مَا مِثْلُ لَوْفٍ ۝ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ۝ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالْ
 الشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ۝ ثُمَّ
 لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا

61. (جنت . . . مآبًا) Gardens everlasting which the Compassionate has promised to His bondmen, *though yet unseen*;¹⁸⁸ Verily His promise is ever to be fulfilled.

62. (لا يسمعون . . . عشيًا) They shall not hear therein any vain word, but *they shall hear only peace*;¹⁸⁹ and they shall have therein their provision morning and evening.¹⁹⁰

63. (تلك . . . تقيا) Such is the Garden which We shall cause Our bondmen to inherit who have been God-fearing.

64. (وما . . . نبأ) And we,¹⁹¹ *the angels*, do not descend, except by the command of thy Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in-between;¹⁹² and thy Lord is never forgetful¹⁹³—

65. (رب . . . سميا) Lord of the heavens and the earth and what is in-between; so Him worship thou, and endure patiently in His worship; dost thou know any one as His compeer?¹⁹⁴

SECTION 5

66. (ويقول . . . حيا) And man says:¹⁹⁵ when I am dead, shall I be raised alive?

67. (اولا . . . شيئا) Does not man remember that We created him before he was anything?¹⁹⁶

68. (فوربك . . . جثيا) By thy Lord, then, We will surely gather them and the devils;¹⁹⁷ thereafter We will surely bring them round Hell, kneeling.¹⁹⁸

69. (ثم . . . عتيا) Then, We will surely draw aside from each sect those who were most rebellious¹⁹⁹ against the Compassionate.

188. *i. e.*, 'in reward for their secret faith.'

189. *i. e.*, words of peace and comfort. The Paradise will be pre-eminently a place of tranquility, free from evils, vices and blemishes of any kind.

190. *i. e.*, at all times. 'Morning and evening' are only used in a relative sense, so as to be comprehended by us, as there will be no actual sunset in the Paradise.

191. The whole phrase is on behalf of the angel Gabriel to whom the holy Prophet in his eagerness for incessant Divine communion had complained of long intervals between the revelations.

192. (in space and in time). This demonstrates once more the absolute dependence of angels on God's will.

193. (as imagined by misguided communities, but is ever Vigilant and Cognizant of all purposes).

194. (O reader!) سَمِي (is not only a namesake, but also one co-equal) ای نظیراً له يستحق اسمه وموصوفاً يستحق صفته على التحقيق (Rgh).

195. (denying and ridiculing the fact of Resurrection).

196. (and We are the same old Creator, having lost or forgotten nothing of Our Creative Ability).

197. Every infidel shall appear on the Judgment-Day chained to the devil who seduced him.

198. (seized with extreme terror).

199. (to consign them to the lowest depth of Hell and the greatest degrees of torment).

منزيم.

قال الله

صَلِيًّا ۝ وَإِنْ قُنْتُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ۝ ثُمَّ نَبِّئِ الَّذِينَ اتَّقَوْا وَ نَذَرُ الظَّالِمِينَ فِيهَا جِثْيًا ۝ وَإِذَا انشَلَى عَنْهُمْ إِبْرَاهِيمُ فَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ۝ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا ۝ قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَدًا حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُودًا ۝ وَيَرْيُدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيْتُ الصَّلَاحُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۝ أَطْلَعَ الْعَيْنُ

70. (ثم . . . منيا) Then surely *it is* We who know best as to which of them were the worthiest of being roasted therein.²⁰⁰

71. (وان . . . مضيا) And there is not *one* of you²⁰¹ but shall pass over it²⁰² an ordinance decreed by thy Lord.

72. (ثم . . . جثيا) Then We will deliver them who have feared²⁰³ God and will leave the wrong-doers kneeling therein.

73. (واذا . . . نديا) And when Our clear Revelations are rehearsed to them, the infidels say²⁰⁴ to the faithful: which of the two portions is better in station and goodlier in company?²⁰⁵

74. (وكم . . . وريا) And how many a generation We have destroyed before them, who were goodlier in goods and outward appearance?²⁰⁶

75. (قل . . . جندا) Say thou:²⁰⁷ whosoever is in error—surely unto him the Compassionate lengthens a length,²⁰⁸ until when they behold that with which they were threatened, either the torment²⁰⁹ or the Hour; then they shall have to know whosoever is worse in position and weaker in hosts.

76. (ويزيد . . . مردا) Allah increases in guidance those who let themselves be guided; and with thy Lord the righteous *works* that last²¹⁰ are excellent in respect of reward and in respect of return.

77. (أفرئت . . . ولدا) Hast thou observed²¹¹ him who disbelieves in Our signs and says: surely I will be given riches and children.²¹²

200. (so there will be no need of any long and laborious enquiry at the time).

201. (O mankind!).

202. (the believers passing on absolutely unscathed).

203. (their Lord and believed in Him). Compare a teaching of Jesus, unrecorded in the canonised gospels:—'Every one, be he who he may, must go into Hell. It is true, however, that the holy ones and prophets of God shall go there to behold, not suffering any punishment.' (GB. p. 159).

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204. (in derision and arrogance).
205. *i. e.*, which of us, the believers and the rejecters, is better off in worldly position and affluence?
206. (boasting of their worldly pomp and materialistic civilization).
207. (O Prophet! to those intoxicated with the wealth, power and position of the world).
208. He giveth them the rope, as the English idiom has it.
209. (in this world).
210. (as contrasted with unrighteous deeds of essentially ephemeral nature).
211. (O Prophet!).
212. The allusion is to a particularly virulent pagan of Makka, 'Aās ibn Wāil, who on a certain occasion had exclaimed by way of ridicule to one of his creditors: 'What! shall I be raised to life after death! Well, if that is going to happen, come to me at that time, and as I shall have abundance of riches and children, I shall pay you then and there.'

قَالَ اللَّهُ

مَرْيَمَ

أَوِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۖ كَلَّا سَتَكْتُبُ مَا يَقُولُ وَنَنصُرُكَ مِنَ الْعَذَابِ إِنَّكَ وَرَثَةُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۖ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۖ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۖ أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُوذُّهُمْ وَأَرَا ۖ فَلَا تَجْعَلْ عَلَيْهِمْ رِثَةً نَعُدُّ لَهُمْ عَذَابًا ۖ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۖ وَنَسُوقُ الْبَاجِرِينَ إِلَى جَهَنَّمَ وَرَدًّا ۖ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۖ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۖ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ۖ تَكَادُ السَّمَوَاتُ يَفْقَطْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۖ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۖ

78. (اطلع . . . عهدا) Has he looked unto the Unseen, or has he taken a covenant with the Compassionate? ²¹³

79. (كلا . . . مدا) By no means! We will write down what he says; and We will prolong for him the torment a length.

80. (وترثه . . . فردا) And We will inherit from him ²¹⁴ that of which he spoke ²¹⁵ and he shall come to Us alone. ²¹⁶

81. (واتخذوا . . . عرا) And they ²¹⁷ have taken gods besides Allah that they ²¹⁸ might be a glory for them. ²¹⁹

82. (ضدا . . . كذا) By no means! presently they will deny their worship, and become an adversary unto them. ²²⁰

SECTION 6

83. (الم . . . اذا) Dost thou not see that ²²¹ We have set ²²² the devils ²²³ upon infidels ²²⁴ inciting them by an incitement. ²²⁵

84. (فلا . . . عمدا) So hasten thou not against them; We are only counting against them a counting. ²²⁶

85. (يوم . . . وفندا) On the day whereon We shall gather the pious unto the Compassionate as an embassy; ²²⁷

86. (ونسوق . . . وردا) and shall drive the culprits to Hell as a herd; ²²⁸

87. (لا يملكون . . . عهدا) they shall not own intercession, ²²⁹ excepting those who have taken with the Compassionate a covenant. ²³⁰

88. (وقالوا . . . ولدا) And they ²³¹ say: the Compassionate has taken a son. ²³²

89. (المقد . . . اذا) Assuredly you have brought a thing monstrous. ²³³

90. (تكاد . . . هدا) The heavens are well-nigh rent thereat and the earth cleft and the mountains well-nigh fell down; ²³⁴

91. (ان . . . ولدا) that they should ascribe to the Compassionate a son. ²³⁵

213. (that it shall be so).

214. (at his death).

215. *i. e.*, riches and children.
216. (bereft of offspring and property).
217. *i. e.*, the polytheists.
218. *i. e.*, these gods.
219. (before God, and might intercede to Him on their behalf). 'Glory' in the context means a source of strength and glory.
220. *i. e.*, instead of being helpful to their worshippers, these gods shall renounce and denounce them.
221. (O Prophet!).
222. (in Our universal Plan).
223. (who can only suggest sin and infidelity with no power to enforce their will).
224. (who of their own will capitulate to the viles of the devil).
225. (by artifice). *yi* signifies, 'inciting a man to do a thing by artifice, or cunning or gentleness.'
226. *i. e.*, We have allowed to them a certain period of respite.
227. *ya* is a company honoured.
228. (of thirsty cattle).
229. *i. e.*, they will have no power of intercession.
230. Or 'permission'. There is no special Mediator in Islam. The God of Islam has not been estranged from mankind, and no special Mediator is needed to effect reconciliation.
231. *i. e.*, the polytheists in general. Here the Christians are meant in particular.
232. 'God the Son is the Second Person of the Blessed Trinity. He is the only begotten and eternal Son of the Father. He is consubstantial with the Father.' (CD. p. 912).
233. (O Christians!)
234. So staggering is the blasphemy you utter! Compare a saying of Jesus himself, unrecorded in the 'canonical' gospels, 'The crowd drew nigh, and when they knew him they began to cry out; Welcome to thee, O our God! and they began to do him reverence, as unto God. Whereupon Jesus gave a great groan, and said: Get ye from before me, O mad men, for I fear lest the earth should open and devour me with you for abominable words.' (GB. p. 213).
235. Even to the early Christians 'the doctrine of the Trinity appeared inconsistent with the unity of God which is emphasized in the Scriptures. They therefore denied it, and accepted Jesus Christ, not as incarnate God, but as God's highest creature by whom all else was created, or as the perfect man who taught the true doctrine of God.' (EBr. V, p. 634).

قَالَ اللَّهُ

قَالَهُمْ

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۖ إِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ إِلَّا أَتَى الرَّحْمٰنَ عَبْدًا ۚ لَقَدْ أَحْصٰهُمُ
وَعَدَهُمْ عَدًّا ۚ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْقِيٰمَةِ قَرْدًا ۚ إِنْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا
فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ۚ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ
مِنْ قَرْنٍ هَلْ يُحِصُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۚ

92. (وما . . . ولدا) It behoves not the Compassionate that He should take a son.²³⁶

93. (ان . . . عبدا) None there is in the heavens and the earth²³⁷ but must come to the Compassionate as a bondman.

94. (لقد . . . عدا) Assuredly He has comprehended²³⁸ them²³⁹ and counted them *a full* counting.²⁴⁰

95. (وكلهم . . . نردا) And every one of them is to come to Him on the Day of Judgement alone.²⁴¹

96. (ان الذين . . . ودا) Verily those who believe and do righteous *works*, the Compassionate will assign for them²⁴² affection.²⁴³

97. (فانما . . . لدا) So We have made it²⁴⁴ easy in thy tongue²⁴⁵ in order that thou mayest thereby give glad tidings to the pious and warn thereby a people contentious.

98. (وكم . . . ذكرا) And how many a generation We destroyed before them!²⁴⁶ But canst thou perceive anyone of them or hear of them even a whisper!

236. 'He hath no father nor mother; he hath no sons, no brethren, nor companions.' (GB. p. 31).

237. (even of His prophets and angels).

238. (in His Knowledge).

239. *i. e.*, all his creatures.

240. *i. e.*, He has full and complete knowledge of all of them and of every little detail concerning them.

241. (and destitute of helpers and followers). 'It is with the irreplaceable singleness of his individuality that the finite ego will approach the Infinite Ego to see for himself the consequences of his past action and to judge the possibilities of his future.' (Iqbal, *op. cit.*, p. 162).

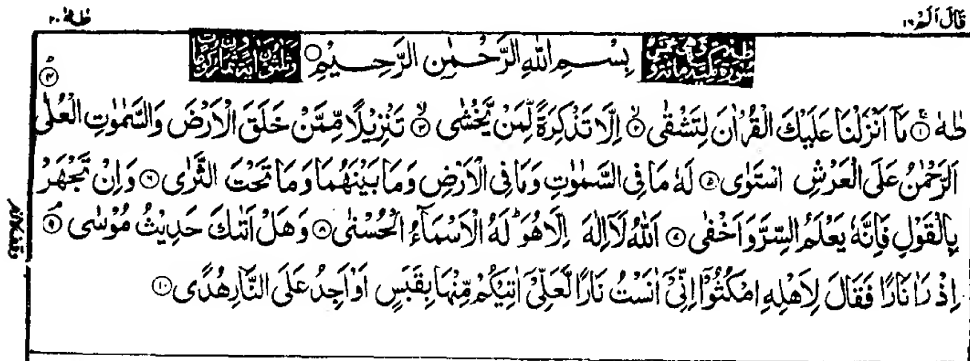
242. (in this very world, apart from their reward in the Future).

243. *i. e.*, His own love, and esteem of mankind. This was well illustrated in the life of the holy Prophet himself; who was surrounded 'by a warm and self-sacrificing love.' (Muir, *op. cit.*, p. 513), and who possessed 'a still greater gift of attaching men to himself.' (Macdonald, *Aspects of Islam*, p. 74).

244. *i. e.*, the Holy Qur'ān.

245. (O Prophet!).

246. *i. e.*, the present generation of infidels.



Sūrah Tā Hā

Ta-Ha. XX

(Makkan, 8 Sections and 135 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طه) Ta-Ha.²⁴⁷
2. (ما . . . تشقى) We have not sent down the Qur'ān on thee that thou shouldst be distressed;²⁴⁸
3. (الا . . . يخشى) but *only* as an admonition to him who fears God--
4. (تنزيلًا . . . العلى) a down-sent from Him who has created the earth and high heavens—
5. (الرحمن . . . استوى) the Compassionate who on the Throne is established.²⁴⁹
6. (له . . . الثرى) His is whatsoever is in the heavens and whatsoever is on the earth and whatsoever is in-between, and whatsoever is underneath the earth.²⁵⁰
7. (وان . . . واخفى) And if thou²⁵¹ speakest the word aloud, then He knows the secret and the most hidden.²⁵²
8. (الله . . . الحسنى) Allah! no god *is there* but He. His are the excellent names.²⁵³
9. (وهل . . . موسى) Has there come to thee²⁵⁴ the story of Mūsā?
10. (اذرا . . . هدى) Recall when he saw a fire²⁵⁵ and said to his family:^{255-A} stay you I have perceived a fire!²⁵⁶ haply I may bring a brand from it for you, or I may find a guidance²⁵⁷ at the fire.

247. The letters are said to signify 'طه' be thou still' (LL). See P. I, n. 28.

248. (either by reason of thine zealous solicitude for the conversion of the infidels, or by fatiguing thyself by too much of night-vigils, O Prophet!).

249. See P. VIII, n. 485.

250. (and there is no such absurdity as a God of the under-world). The under-world has been supposed by many polytheistic nations to be ruled by a God of its own. 'The divinity who reigns over the under-world is frequently a personification of that region itself, and this is more particularly the case where, e. g., Earth and Under-earth are conceived as personified in one being. The earth-goddess is also the ruler of souls, with the under-earth people as her subjects.' (ERE. XII p. 518).

251. (O reader!).

252. The purport is: He who is completely Aware of what you conceal is of course fully Cognizant of what you declare and pronounce; His knowledge is All-pervading.

253. (expressive of His most perfect attributes).

254. (O Prophet!).

255. (on his way to Egypt from Madyan in a dark night when he had lost the way) 'And the angel of the Lord appeared unto him in a flame of fire out of the midst of bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Ex. 3: 2).

255-A. (comprising his wife and two sons) See P. XX, n. 183.

256. (and fire generally indicates the existence of human population).

257. (in our way) The night was dark and snowy, and Moses' wife was in labour.

طه

قَالَ آتَمَّ

فَلَمَّا آتَمَّ نُودَىٰ يُونُسَ ۖ إِنِّي أَنَا رَبُّكَ ۖ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۖ وَأَنَّا اخْتَرْنَاكَ فَاسْتَمِعْ لَنَا
يُونُسَ ۖ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۖ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۖ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِلْجَزَىٰ
كُلِّ نَفْسٍ بِمَا تَسْعَىٰ ۖ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا ۖ وَاتَّبِعْ هُدَايَ فَتَرْدَىٰ ۖ وَمَا تَلَكَ بِيَمِينِكَ يُونُسَ ۖ قَالَ
هِيَ عَصَايَ ۖ أَتَوَكَّلُ عَلَيْهَا ۖ أَهْشُ بِهَا عَلَىٰ عَمِي ۖ وَلِي فِيهَا مَارِبٌ أُخْرَىٰ ۖ قَالَ أَفَقَدْ لَبِثْتُهَا يُونُسَ ۖ فَالْقَهَا فَإِذَا
هِيَ حَيَّةٌ تَسْعَىٰ ۖ قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ۖ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِهَا فَتَخُورُ ۖ بَيْضَاءُ مِنْ
غَيْرِ سَوَاءٍ أُخْرَىٰ ۖ لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ۖ

11. (فلا . . . يا موسى) Then when he was come thereto,²⁵⁸ he was cried unto:²⁵⁹ O Mūsā!²⁶⁰

12. (اتى . . . طوى) Verily I! I am thy Lord, so take off thy shoes;²⁶¹ thou art in the holy valley, Tuwa!²⁶²

13. (و انا . . . يوحى) And I! I have chosen thee.²⁶³ So listen to what will be Revealed.

14. (اننى . . . لذكرى) And I! I am Allah. No God is there but I, so worship Me and establish prayer for My remembrance.

15. (ان . . . تسمى) Verily the Hour is coming—I wish to conceal it—²⁶⁴ in order that every one may be recompensed²⁶⁵ according to what he has endeavoured.

16. (فلا . . . فتردى) So let him not who disbelieves in it and follows his own desire keep thee away from it lest thou perishest.

17. (وما . . . يا موسى) And what is in thy right hand, O Mūsā!

18. (قال . . . اخرى) He said: it is my staff. I lean on it, and with it I beat down fodder for my sheep and for me there are other purposes in it.

19. (قال . . . يا موسى) Allah said: cast it down, O Mūsā!

20. (فالقها . . . تسمى) So he cast it down, and lo! it was a serpent running along.²⁶⁶

21. (قال . . . الاولى) Allah said: seize it and have no fear.²⁶⁷ We shall restore it to its former state.

22. (واضم . . . اخرى) And press thy hand to thy side, it will come forth white, without hurt,²⁶⁸ as another sign;²⁶⁹

23. (اتريك . . . الكبرى) that We may show thee of our signs the greatest.

258. i. e., to what looked like a fire, but was in reality a pure light.

259. (by a Voice).

260. God called unto him out of the midst of the bush, and said, Moses, Moses . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' (Ex. 3: 4, 6).

261. (as a mark of humility and respect). 'And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' (Ex. 3: 5) 'And the captain of the Lord's host said unto Joshua. Loose thy shoe from off thy foot; for the place whereon thou standest is holy.' (Jos. 5: 15) Among the Hebrews, 'it was a mark of reverence to cast off the shoes on approaching a sacred person or place' (ERE. XII, p. 149) 'The forms of divine worship in the Biblical epoch were . . . removing the shoes when treading on holy ground' (VJE. p. 14) 'As the place was holy, it became him to loose his sandals from off his feet, as orientals do when they enter a place of worship.' (Rawlinson, *Moses: His Life and Times*, p. 76).

262. (wherein the Mount Sinai stands). Literally 'a thing twice done' or 'twice blest and sanctified.' طوى as proper noun is the name of the valley just below Mount Sinai. 'This spot is on the right flank of Sinai, in a narrow valley, called the Wady Shoab, which runs south-eastward from the great plain in front of the Ras-Sufsāfeh.' (Rawlinson, *Moses: His Life and Times*, p. 75).

263. (for My apostleship).

264. *i. e.*, its exact time. كاد in addition to its well-known meaning 'nearly' or 'well-nigh', also signifies, 'he desired or wished'.

265. (therein).

266. (as an immediate and direct outcome of God's will). This miracle of the transformation of the rod into a serpent had a special significance in Egypt, where snake was deified and worshipped as a sacred deity. 'Of all the animals' who were the real gods of the ancient Egypt, 'none were so numerous or were so universally feared and venerated as the snakes.' (Sayce, *Religion of Ancient Egypt*, p. 208) 'Among worshipful animals the serpent predominated in Egypt.' (ERE. XI. p. 402).

267. Moses was subject to the primary human emotion of fear as much as any other mortal, and there is absolutely nothing derogatory to him in that he got frightened at the wonderful 'freak of nature'. Cf. the OT:—'And the Lord said unto him, what is that in thine hand? And he said, a rod. And He said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.' (Ex. 4: 2-3).

268. *i. e.*, not betokening any disease, but rather glorifying thee. The import of the phrase غير سوء is to correct the derogatory misstatement of the Bible that Moses' 'hand was leprous as snow' (Ex. 4: 6) and also a story quoted by Josephus, that 'Moses was a leper, and was expelled from Heliopolis on this account.' (DB. III. p. 96).

269. (of Our might and thy messengership).

طه

قَالَ النَّبِيُّ

إِذْ هَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۖ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ۖ
يَفْقَهُوا قَوْلِي ۖ وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۖ هَارُونَ أَخِي ۖ اشْدُدْ بِهِ أَزْرِي ۖ وَأَشْرِكْهُ فِي أَمْرِي ۖ
كَيْ نُسَبِّحَكَ كَثِيرًا ۖ وَنَذْكُرَكَ كَثِيرًا ۖ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۖ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يٰمُوسَىٰ ۖ وَلَقَدْ
مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۖ إِذْ أَوْحَيْنَا إِلَىٰ أُورِكَ مَا يُوَسِّىٰ ۖ إِنَّ أَقْدَفِيهِ فِي النَّبَاتِ ۖ فَقَدْ فِيهِ رَبُّ الْيَتِيمِ فَلْيَلْقِهِ
الْيَمِّ ۖ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۖ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مَّيْمَنًا ۖ وَلِتُصْنَمَ عَلَىٰ عَيْنِي ۖ إِذْ تَنْشِئُ
الْخَنَازِكَ ۖ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا

24. (اذهب . . . طه) Go thou to Fir'awn,²⁷⁰ he has grown exorbitant.²⁷¹

SECTION 2

25. (قال . . . صدرى) He said: Lord! expand for me my breast;²⁷²
26. (ويسرلى . . . امرى) and ease for me my affair;²⁷³
27. (واحلل . . . لسانى) and loose a knot from my tongue;²⁷⁴
28. (يفقهوا . . . قولى) that they may understand my speech;²⁷⁵
29. (واجعل . . . اهلى) and appoint for me a minister from my household —
30. (هارون . . . اخى) Hārūn,²⁷⁶ my brother.
31. (اشدد . . . ازرى) Strengthen me through him;
32. (واشركه . . . امرى) and associate him in my affair;
33. (كى . . . كثيرا) that we²⁷⁷ may hallow Thee oft.²⁷⁸
34. (ونذكرك . . . كثيرا) and may make mention of Thee oft.²⁷⁹
35. (انك . . . بصيرا) Verily Thou! Thou art of us ever a Beholder.²⁸⁰
36. (قال . . . يا موسى) Allah said: surely thou art granted thy petition, O

Mūsā !

37. (ولقد . . . اخرى) And assuredly We conferred a benefit on thee another time;²⁸¹
38. (اذ . . . يوحى) when We inspired to thy mother what We inspired;²⁸²
39. (ان . . . عنى) saying: cast him in the ark, and cast him in the river,²⁸³
and the river will throw him on the bank,²⁸⁴ and then an enemy of Mine²⁸⁵ and an enemy of his²⁸⁶ will take him up.²⁸⁷ And I cast on thee love for Me,²⁸⁸ in order that thou mayest be formed under My eye.²⁸⁹

270. (as Our apostle) See Ex. 3: 10.

271. Rameses II, the generally acknowledged oppressor of Israel 'was inordinately vain.' (Breasted, *History of Egypt*, p. 460-1) And his successor Menaphthah, the generally accepted Pharaoh of the exodus, 'is represented as sitting on the throne of Horns, where he had been placed to give life to mankind, where he had gone as king to watch over mortals. He is called "the Living", "the Giver of

Life", "the gracious Lord", "the good God". (Rawlinson, *Moses: His Life and Times*, p. 89) 'Full of vainglory and arrogance; . . . his vanity was excessive.' (*ib*).

272. (that I may have power to bear Thy Message).

273. (of preaching and delivering Thy message by removing mighty impediments and obstacles).

274. Caused perhaps by putting a live coal on his tongue when a child.

275. (when I preach and deliver Thy message). 'And Moses said unto the Lord, O my Lord, I am not eloquent: . . . but I am slow of speech, and of a slow tongue.' (Ex. 4: 10).

276. Noted for 'eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite, thy brother? I know that he can speak well.' (Ex. 4: 14).

277. *i. e.*, both of us acting together.

278. (while proclaiming Thy monotheism).

279. *i. e.*, of Thy attributes of perfection.

280. (so Thou knowest well how greatly I stand in need of a helper).

281. (without any petition or prayer on thy part).

282. (when she gave birth to thee and feared that Pharaoh would kill thee along with other male children that were born).

283. *i. e.*, the Nile. See Ex. 2: 3.

284. (near Pharaoh's garden).

285. *i. e.*, Pharaoh, the arch-blasphemer.

286. *i. e.*, Pharaoh, the oppressor of Israel.

287. (and rear him).

288. (so that thou becomest comely and lovable in the eyes of the people in general). According to the Bible, Moses was 'goodly,' (Ex. 2: 2), 'proper' (Heb. 11: 23) and 'exceedingly fair' (Ac. 7:20). And, according to Josephus, 'the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.' ("Ant." II, 9: 6) Further, 'Philo tells us that his appearance was at once beautiful and noble, full of modesty and yet full also of dignity.' (Rawlinson, *Moses: His Life and Times*, p. 25-26).

289. Or 'under Mine watch, or guard.' *عين* also means 'look or view.' *عين* is said in this instance to refer to 'honouring and protecting.' (LL).

وَلَا تَحْزَنْ ۖ وَتَتْلُ نَفْسًا فَتَجِينِكَ مِنَ الْغَيْرِ وَفَتَنَّاكَ فُتُونًا ۚ فَلَمِيتَ سَيْنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ
يُوسَى ۖ وَاضْطَجَعْتَكَ لِنَفْسِي ۚ إِذْ هَبْتَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۚ إِذْ هَبَا إِلَى فِرْعَوْنَ
إِنَّهُ طَغَى ۖ فَقُولَا لَهُ قَوْلًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ۖ قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ۖ
قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى ۖ فَآتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ
وَلَا نُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ۖ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ
كَذَّبَ تَوَلَّى ۖ قَالَ فَمَنْ رَبُّكُمَا يُوسَى ۖ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ

40. Recall when thy sister²⁹⁰ was walking along²⁹¹ and saying:²⁹² shall I direct you to one who will take care of him?²⁹³ Thus²⁹⁴ We returned thee to thy mother that she might cool her eyes²⁹⁵ and she might not grieve. And thou slewest a person,²⁹⁶ but We delivered thee from sorrow,²⁹⁷ and We tried thee with *several* trials.²⁹⁸ Then thou tarriedst for years among the people of Madyan,²⁹⁹ then thou camest³⁰⁰ according to fate,³⁰¹ O Mūsā!

41. (واضطجعتك . . . لنفسي) And I formed thee for Myself.³⁰²

42. (اذهب . . . ذكرى) Go then and thy brother³⁰³ with My signs and do not slacken in My remembrance.

43. (اذهبا . . . طغى) Go you twain to Fir'awn: verily he has waxed insolent.³⁰⁴

44. (فقولاً . . . يخشى) Then say to him a gentle saying:³⁰⁵ haply he may be admonished,³⁰⁶ or he may fear.³⁰⁷

45. (قالا . . . يبطئ) The two said: Lord! we fear that he may hasten against us,³⁰⁸ or may wax insolent.³⁰⁹

46. (قال . . . وارى) Allah said: fear not; verily I shall be with you both, hearing and seeing.³¹⁰

47. (فاتيه . . . الهدى) So go to him, and say: we are envoys of thy Lord, so let the Children of Isrā'īl go with us, and do not chastise them;³¹¹ surely we have come to thee with a sign from thy Lord;³¹² and peace be upon him who follows the guidance.³¹³

48. (انا . . . تولى) Verily we ! it has been revealed to us that the torment will be for him who denies and turns away.

49. (قال . . . يا موسى) Fir'awn said;³¹⁴ who is the Lord of you twain, O Mūsā ?³¹⁵

290. i. e., Maryam. Miriam the prophetess of the Bible. (Ex. 15: 20) At the birth of Moses she was 'a grown-up girl, some fifteen or sixteen years of age.' (Rawlinson, *Moses: His Life and Times*, p. 15) 'She was, like her mother, a

mid-wife. When only five years of age, she was skilful enough to help her mother. . . . Miriam is regarded as the saviour of Israel. (JE. VIII, pp. 608, 609).

291. (to learn news of thee) 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2: 4) 'But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried.' ("Ant." II, 9: 4).

292. (to the people of Pharaoh and to the queen after thou hadst refused to take the breast of several nurses).

293. 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' (Ex. 2: 7) 'Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child, and she said, "It is in vain that thou, O Queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation.'" ("Ant." II, 9: 5).

294. (after her proposal was accepted and she brought his mother to him).

295. (and comfort her heart). 'And now the child gladly admitted the breast and seemed to stick close to it: and so it was that, at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ("Ant." II, 9: 5).

296. (unintentionally though, whilst thou wast a youth).

297. *i. e.*, out of Our grace We saved thee from Pharaoh's clutches.

298. (in thy journey to Madyan). Or 'with a severe trial'. *تَوْرٍ* is both an infinitive, and a plural of *تَوْرَة*.

299. (with the prophet Shuaib).

300. (hither).

301. *i. e.*, at the time ordained by Us for the commencement of thy ministry.

302. *i. e.*, for My service.

303. (as apostle).

304. See n. 271 above.

305. 'Moses in treating with Pharaoh always showed to him the respect due to a king.' (JE. IX, p. 50).

306. (by your persuasive speech).

307. *i. e.*, fear of penalties may act as a deterrent.

308. (with violence, before we have full opportunity of preaching). 'It was a bold thing to confront such a monarch in his palace, on his throne, among his courtiers, and to urge on him an unpalatable request.' (Rawlinson, *Moses: His Life and Times*, p. 89).

309. (yet more).

310. See Ex. 3: 12; 4: 12.

311. See Ex. 3: 7; 5: 1.

312. (attesting our veracity).

313. *i. e.*, he who accepts the true guidance shall be secure from punishment.

314. (after Moses had delivered to him his message).

315. 'And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go?' (Ex. 5: 2) Pharaoh, let it be remembered, was considered the incarnation of Sun-god. Note further that he does not essentially dispute Moses' claim on behalf of the Israelites. His main objection is against the interposition of God. He knows of no god except himself. He takes stand upon his own rights, hitherto unquestioned and to him unquestionable, and says in effect: who is this foreign God? What authority has he over me! he is nothing to me.

قَالَ كَذِبًا

خَلَقَهُ ثُمَّ هَدَى ۝ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ۝ قَالَ عَلَّمَهُ بَعْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ۝
 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكْ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَرَجْنَا بِهِ أَزْوَاجًا مِنْ تَحْتِ
 الشَّجَرِ ۝ كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِرَبِّ الْأُولَى ۝ مِنْهَا حَقَّقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً
 أُخْرَى ۝ وَلَقَدْ آتَيْنَا آيَاتِنَا كُلَّهَا فَكَذَّبَ وَإِنِّي ۝ قَالَ أَجِئْتَنَا بِالْمَاجِئِ ۝ قَالُوا بَلْ أَنْتَ مِنَ الْمُكَذِّبِينَ ۝ فَلَمَّا كُنْتُمْ فِي سَعِيرٍ
 تَمِثْلِهِ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى ۝ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَإِنَّ
 يُخْشَرُ النَّاسُ

50. (قال . . . هدى) Mūsā said: our Lord is He who gave everything its existence, then guided it.³¹⁶

51. (قال . . . الاول) He said: then what did happen to the former generations?³¹⁷

52. (قول . . . ينسى) Mūsā said: that knowledge is with my Lord in the Book;³¹⁸ my Lord neither errs nor forgets. — 318-A

53. (الذي . . . شجرة) Who has appointed for you the earth as a bed, and has opened for you the pathways in it, and has sent down from the sky water,³¹⁹ and thereby We have brought forth all manner of plants.

54. (كروا . . . الهي) Eat and pasture your cattle;³²⁰ therein are signs³²¹ for men of sagacity.

SECTION 3

55. (مها . . . اخر ايس) Of it³²² We created you and to it We return you and from it We bring you forth once again.³²³

56. (ولقد . . . ايم) And assuredly We showed him³²⁴ Our signs,³²⁵ all of them, but he denied³²⁶ and rejected.³²⁷

57. (قال . . . يا موسى) He said: art thou come to us that thou mayest drive us out of our land by thy magic, O Mūsā?³²⁸

58. (فلاتيك . . . سوع) So we shall confront thee with a like magic;³²⁹ So make between us and thee an appointment in an open space, which we shall not fail, neither thou.

316. *i. e.*, the Universal Lord. The answer recorded in the Bible is hardly an answer at all. (Ex. 5: 3).

317. (who had a creed different from that of Moses) *i. e.*, where are they after death—in happiness or in misery?

318. (of records).

318-A. (as you imagine regarding your own gods).

319. (fertilizing your land directly and by means of the Nile floods).

320. (therewith).

321. (of His providence).

322. *i. e.*, out of the earth.

323. (O mankind!). The law is universal and immutable. This life is only a prelude to eternity, where we are to face a new life and a new state of things. This verse is publicly recited as a Muslim is lowered into his grave. Note that the Bible verse 'dust thou art and unto dust shalt thou return' makes no mention of resurrection.

324. *i. e.*, Pharaoh.

325. *i. e.*, wonders and miracles which We had empowered Moses to perform.

326. (those signs).

327. (to believe).

328. Himself steeped deep in the arts of black magic, Pharaoh was incapable of attributing the wonders at the hands of Moses to anything other than sorcery and magic. 'The monuments depict him as neither a soldier nor an administrator, but as one whose mind was turned almost exclusively towards the chimeras of sorcery and magic, which he regarded as of the utmost importance'. (Rawlinson, *Ancient Egypt*, p. 254).

329. *i. e.*, so we, the Egyptian government will surely meet thee with the like enchantments.

قَالَ لَهُمْ

ظُهُرَ

ضَحَى ۖ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ۖ قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيَقْسِمَ بِكُمْ بِعَذَابٍ
وَقَدْ خَابَ مَنْ افْتَرَى ۖ فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا التَّجْوَى ۖ قَالُوا إِنَّ هَٰذِهِنَّ لَسِحْرُنَّ يَرِيدُنَّ أَنْ
يَنْخَرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِنَّ وَيَذْهَبَ بِطَرِيقِكُمُ الْمُثُلُ ۖ فَأَجْمَعُوا كَيْدَ كُتْمَ ثَمَرِ الشَّوْصِقِ وَقَدْ أَفْلَحَ
الْيَوْمَ مَنْ اسْتَعْلَى ۖ قَالُوا يَبْنَؤُنَّ إِنَّمَا أَنْ تُلْقَى وَإِنَّمَا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى ۖ قَالَ بَلْ أَلْقُوا فَإِذَا حِبالُهُمْ
وَعَصِيُّهُمْ يَخِيزُ إِلَى مَنْ سَحَرَهُمْ أَنَّهُمْ لَتَسْعَى ۖ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةُ مُوسَى ۖ قُلْنَا لَا تَخَفْ
إِنَّكَ لَكُنْتَ

59. (قال . . . ضحى) *Mūsā said : your appointment is the gala day,³³⁰ and that the people be gathered in the forenoon.*

60. (تتول . . . ا) Then Fir'awn turned away, devised his stratagem³³¹ and then he came.

61. (قال . . . اقترأ) *Mūsā said to them :³³² woe unto you! fabricate not a lie against Allah,³³³ lest He extirpate you with a torment,³³⁴ and surely he who fabricates loses.³³⁵*

62. (تنازعوا . . . التجوى) Then they wrangled *about* their affair among themselves and kept secret *their* private counsel.

63. (قالوا . . . المثل) They said : verily these two are magicians, intending to drive you forth from your land by their magic and to do away with your superior way.

64. (اجمعوا . . . استعل) So devise your stratagem and then come in a row. Fortunate to-day is he who overcomes.

65. (قالوا . . . القى) They said : either thou cast,³³⁶ or we shall be the first to cast.³³⁷

66. (قال . . . تلعى) He said : nay, cast you down. And lo! their ropes and their staves, by the magic, made to appear to him as though they were running.³³⁸

67. (أوجس . . . موسى) Then a *sort of* fear³³⁹ in his mind Mūsā felt.³⁴⁰

330. Which was sure to attract large concourse of people. The Egyptians have long been noted for the gaiety of their fairs and festivals. 'They gave themselves up to pleasures of every kind, they sang, they drank, they danced. . . . Herodotus tells us how gaily the Egyptians kept their festivals, thousands of the common people—men, women, and children together—crowding into the boats, which at such times covered the Nile, the men piping, and the women clapping their hands, . . . stopping at the various landing places, and challenging the inhabitants to a contest of good-humoured billingsgate.' (Rawlinson, *Ancient Egypt*, p. 28). There were two great annual festivals of the Egyptians when thousand of people gathered, one of

20 days in March, and another of 27 days in August. (See ERE. V. p. 238) And there was a yet greater festival named after Sed held on the occasion of the king being deified as Osiris, in connection with which festival 'there is the record of 400,000 oxen, 1,422,000 goats, and 120,000 captives' (p. 239) showing the national character of the ceremony where they were dedicated or sacrificed.' 'After his 30th year Rameses II repeated it every third year.' (*ib.*) The reference may be to any of those national festivities of the Egyptians.

331. 'Then Pharaoh also called the wise men and the sorcerers.' (Ex. 7: 11).

332. *i. e.*, the magicians.

333. (by opining that the miracles performed by God's authority and in His name were the effects of magic).

334. (immediately).

335. (in the long run).

336. (thy rod).

337. (our rods).

338. (like live serpents). 'Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents.' (Ex. 7: 11, 12) Note that the Qur'ān is very definite in holding, as against the Bible, that the magicians' 'miracle' was only apparent, not real. See P. IX, n. 64. 'The Arabic tradition,' says Rawlinson, 'preserved to us in the Koran, is to the effect, that the rods were pieces of rope, to which the magicians contrived to impart motion by artificial means, so that they seemed to be alive, and to wriggle like snakes, one twisting over another. (*Moses: His Life and Times*, p. 93).

339. (lest the populace may be taken in by the apparent similarity of his miracle and the handiwork of the magicians) خيفة as تكرر with توبن signifies a little fear or a sort of fear التكرير للتنفيل.

340. (in his anxiety to keep the standard of the truth high and flowing).

قَالَ كَذِبًا

عَلَيْهِ

الْأَعْلَى ۝ وَالْقَافِي بَيْنِيكَ تَلَقَّفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِدٌ وَلَا يُفْلِحُ السَّاجِدُ حَيْثُ أَتَى ۝ قَالَ لَقِيَ السَّحَرَةُ
سُجَّدًا قَالُوا أَمْثَلُ بَرِّ هَارُونَ وَمُوسَى ۝ قَالَ أَمُنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّهُ لَكَبِيرٌ كُ الَّذِي عَلَيْكُمْ السَّحَرُ
فَلَا قُطْعَنَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خِلَافٍ وَلَا وَصْلَ بَنَاتِكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ إِنَّمَا أَشَدُّ عَذَابًا وَأَبْقَى ۝
قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ
الدُّنْيَا ۝ إِنَّمَا أَمْثَلُ بَرِّتَنَا لِيُغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحَرِ ۝ وَاللَّهُ خَيْرٌ وَأَبْقَى ۝ إِنَّهُ أَمِنْ يَأْتِ
رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ

68. (قلنا . . . الاعلى) We said : have no fear, verily thou, thou shalt be the superior —³⁴¹

69. (والقافى . . . انى) and cast thou down what is in thy right hand; it shall swallow up what they have wrought.³⁴² They have only wrought a magician's stratagem,³⁴³ and the magician does not prosper wherever he comes.³⁴⁴

70. (فالقافى . . . موسى) Then³⁴⁵ the magicians were cast down prostrate. They said : now we believe in the Lord of Mūsā and Hārūn.

71. (قال . . . وابقى) Fir'aun said:³⁴⁶ what did you believe in Him ere I gave you leave ? Surely he is your chief who taught you magic. So I will surely cut off your hands and feet on the opposite sides; and will surely crucify you on the trunks of the palm-trees;³⁴⁷ and you will surely know which of us³⁴⁸ is sterner in torment and more lasting.³⁴⁹

72. (قالوا . . . الدنيا) They said:³⁵⁰ we shall by no means prefer thee over what has come to us of the evidences, and over Him who has created us. So do decree thou whatever thou shalt decree; thou canst decree only in respect of the life of this world.³⁵¹

73. (اننا . . . وابقى) Verily we! we have believed in our Lord, that He may forgive us our affairs, and also that to which thou hast constrained us in the way of magic.³⁵² And Allah is the Best³⁵³ and most Lasting.³⁵⁴

341. (O Moses! and We shall not allow falsehood to prevail over truth).

342. i. e., the seeming serpents.

343. (which can at most have only a passing momentary effect).

344. (face to face with God's miracle performed at the hands of His apostle).

345. (at the sight of the miracle performed by Moses).

346. (to the magicians, overwhelmed as he was now with anger and chagrin).

347. See P. IX, n. 79.

348. i. e., me and the Lord of Mūsā.

349. *i. e.*, which of us can award you a more severe and a more lasting punishment.

350. (as befitted true and valiant martyrs).

351. Note the immediate moral change brought about in the magicians by their conversion to the true faith. A firm hold upon religious reality has immediately transformed a worldly, materialistic self into consciously right, superior and blissful self, utterly heedless of the consequences of the imperial wrath.

352. The magicians had come to the contest not at their own instance but only at the command of Pharaoh.

353. (in His nature and attributes).

354. (in respect to His rewards and penalties).

ظلمة ظلال الآخرة

جَهَنَّمَ لَا يَبُوتُ فِيهَا وَلَا يَحْيَىٰ ۖ وَمَنْ يُتْرَكْ لَهُ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ۖ جَدَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ۖ وَلَقَدْ أُوحِينَا إِلَىٰ مُوسَىٰ ۖ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَىٰ ۖ فَاتَّبَعَهُمْ فِرْعَوْنُ ۖ يَجْئُودُهُ فَعَشِيرُهُم مِّنَ الْيَمِّ مَآ غَشِيَهُمْ ۖ وَاضَلَّ فِرْعَوْنُ قَوْمَهُ وَهَٰدَىٰ ۖ يَبْقَىٰ إِسْرَآءِيلُ قَدْ أُنْجِيَتْ لَهُم مِّنْ عَدُوِّكُمْ وَوَعْدُكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْسَّنَّ وَالسَّلَوىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ

74. (انه . . . يحل) Verily he who comes to his Lord as a culprit,³⁵⁵ for him is Hell, in which he shall neither die³⁵⁶ nor live.³⁵⁷

75. (ومن . . . العلى) And he who comes to Him as a believer, and has done righteous deeds, then for them are high ranks—

76. (جنت . . . تزكى) Gardens everlasting with running streams, abiding therein; that is the reward for him who has purified himself.³⁵⁸

SECTION 4

77. (ولقد . . . نخشى) And assuredly We revealed to Mūsā³⁵⁹ saying : depart with My bondmen in night, and trickie for them in the sea a dry path;³⁶⁰ thou shalt fear neither overtaking³⁶¹ nor shalt thou be afraid.³⁶²

78. (فأقيمهم . . . غشيم) Then Fir'aawn followed them with his hosts, and, there came upon them of the sea what came upon them.³⁶³

79. (واضل . . . هدى) And Fir'aawn led his nation astray, and guided them not.³⁶⁴

80. (يبنى . . . والسلمى) O Children of Israil! We delivered you from your enemy, and treated with you on the right side of the mount³⁶⁵ and sent down on you manna and quails—³⁶⁶

355. (on the Day of Judgment).

356. (so that his tortures might be ended).

357. (a life at all comfortable).

358. (of sins and of infidelity, as in the case of the Egyptian sorcerers).

359. (on the eve of the exodus).

360. (by sinking the waters with thy rod). اضرب in the phrase is synonymous with اجعل (LL). See Ex. 14 : 16.

361. (by Pharaoh).

362. (of the sea).

363. (and overwhelmed them). See Ex. 14 : 6, 7, 8, 23.

364. (but caused them to perish outright). See Ex. 14 : 28.

365. See P. XX. n. 189.

366. See P. I, nn. 232, 233.

ظفر

قَالَ النَّبِيُّ

عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۖ وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۝ وَمَا أَجْمَلُكَ عَنْ قَوْمِكَ يُونُسَىٰ ۝ قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۝ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۝ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ الْمُرِيدَ كُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَذْأَطَّلَ عَلَيْكُمْ الْهَيْدُ أَمْ أَرَدْتُمْ أَنْ يَحْلِلَ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي ۝ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَىٰ

81. (كلوا . . . هو . . .) saying: eat of the clean things with which We have provided you, and wax not insolent thereabout,³⁶⁷ lest My wrath may come down upon you; and upon whom My wrath comes down, he surely perishes.

82. (واني . . . اهتدي) And verily I am the Most Forgiving to him who repents and believes and works righteously and lets himself remain guided.

83. (وما . . . يا موسى) And what has made thee hasten from thy people, O Mūsā?³⁶⁸

84. (قال . . . لترضى) Mūsā said: why, they are close on my footsteps, and I hastened to Thee, Lord! that Thou mightest be well-pleased.³⁶⁹

85. (قال . . . السامري) Allah said: verily We³⁷⁰ have tempted thy people³⁷¹ after thee, and the Sāmīrī has led them astray.³⁷²

86. (فرجع . . . موعدة) Therefore Mūsā returned to his people indignant and sorrowful,³⁷³ He said: O my people! did not My Lord make to you an excellent promise?³⁷⁴ Did then the promise seem to you too long in coming?³⁷⁵ Or did you³⁷⁶ desire that the wrath of your Lord should come upon you, so that you failed to keep my appointment?³⁷⁷

367. (by ingratitude, excess of insolent behaviour).

368. The phrase virtually means, *كيف سبقتم* i. e., how is it that thou comest before thy party? (LL). The people here referred to were the party of 70 elders of Israel who were accompanying Moses to the Mount, when he in his ecstatic eagerness outwent them, and appeared before God while they lagged behind. See Ex. 24: 9, 13-14.

369. (all the more).

370. (on the ultimate Primal Cause of every event in the world).

371. (whom thou hast left in the plains of Sinai). See Ex. 32: 7.

372. (by making for them a golden calf for worship). Note once again

that it is not the prophet Aaron, but someone else, whom the Holy Qur'ān makes responsible for the abomination, so openly ascribed to him in the Bible. For Samiri see n. 381 *infra*.

373. (at the end of his forty days' stay on the Mount and after receiving the Law). See P. IX, n. 180 ff.

374. (through me, that He would give you the Law).

375. *Lit.* lasted then the covenant too long for you ?

376. (out of your own vile nature).

377. *i. e.*, your promise to me of worshipping the One and true God alone.

قَالَ السَّامِرِيُّ ۖ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ۖ فَتَنَسَّيْ ۖ أَفَلَا يَرَوْنَ إِلَّا
يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۖ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ
رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۖ قَالُوا لَنْ نَبْرَحَ عَلَيْكَ غَرْفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ۖ قَالَ
يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ أَذَلَّتْ بَعْنٌ ۖ أَفَعَصَيْتَ أَمْرِي ۖ قَالَ يَبْتُؤُمْ فَلَا تَأْخُذُ بِلِحَيَاتِي وَلَا
بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۖ قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ۖ
قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً

87. (قَالُوا . . . السامري) They said: we did not fail to *keep* thy appointment of our *own* will,³⁷⁸ but we were laden with the load of the people's trinket,³⁷⁹ so we threw them,³⁸⁰ as did the Samiri into the fire.³⁸¹

88. (فأخرج . . . فتنسى) And he produced for them a calf, a body with a low.³⁸² Then they³⁸³ said: this is your god and the god of Mūsā, and him he has forgotten.³⁸⁴

89. (إلا . . . نفعا) Did they not see that it did not return a word to them,³⁸⁵ and owned for them neither hurt nor profit?³⁸⁶

SECTION 5

90. (ولقد . . . امرى) And assuredly Hārūn had said to them afore.³⁸⁷ O my people! you are only being tempted with it,³⁸⁸ and verily your Lord is the Compassionate,³⁸⁹ so follow me and obey my command.³⁹⁰

91. (قَالُوا . . . موسى) They³⁹¹ said: we shall by no means cease to be assiduous to it until Mūsā comes back to us.

92. (قَالَ . . . ضلوا) Mūsā said:³⁹² O Hārūn! what prevented thee when thou sawest them going astray;

93. (إلا . . . امرى) that thou followedest me not?³⁹³ Hast thou disobeyed my command?³⁹⁴

94. (قَالَ . . . قول) Hārūn said: my own brother!³⁹⁵ hold me not by my beard nor by my head;³⁹⁶ really I feared that thou wouldst say?³⁹⁷ thou hast caused a division among the Children of Israil and hast not kept my word.³⁹⁸

95. (قَالَ . . . ياسامري) Mūsā said: what was thy object,³⁹⁹ O Samiri?

378. i. e., we did not initiate the calf-worship in the first instance.

379. The 'people' here means the Egyptians. 'And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.' (Ex. 12: 35).

380. (into the fire).

381. The Israelites' excuse is: we did not initiate the blasphemy; we were only led to it by Samiri. Now who was this السامري? The word sounds more of an

appellation than of a personal name. 'If we look to old Egyptian, we have Shemer, a stranger, foreigner. As the Israelites had just left Egypt, they might quite well have among them an Egyptianised Hebrew bearing that nickname.' (AYA). And it is recorded by the rabbis that the initiative in the matter of calf-worship 'was taken not by the Israelites but by the Egyptians who had joined them at the time of the Exodus, and who were the source of a great deal of trouble to Moses and the Israelites.' (JE. III, p. 509).

382. *i. e.*, with an unmeaning cry. Note that the thing was a body, something corporeal, complete with the limbs and members, though without life.

383. *i. e.*, Samiri and his associates.

384. (to worship this Lord of his here, but went up to the Mount). 'And they said, These by thy gods, O Israel, which brought thou up out of the land of Egypt.' (Ex. 32 : 4).

385. (in answer).

386. So blind were these idolatrous people! 'I have seen this people, and, behold, it is a stiff-necked people' (Ex. 32 : 9).

387. *i. e.*, before the return of Moses.

388. (so resist the temptation vigorously).

389. (and not this bull-god or calf-god).

390. This more than vindicates Aaron's unflinching monotheism against the aspersions of the Bible.

391. *i. e.*, the unruly section of Israel.

392. (after he had reprimanded his people on his return from the Mount).

393. (by taking up arms against the idolaters).

394. (by remaining a passive spectator).

395. In Hebrew usage, 'when precision was necessary, the fact of uterine brotherhood was expressed by such a phrase as "his mother's son"'. (EBi c. 3219) The expression may well have been used by Aaron in the very fulness of his heart, See also P. IX, n. 188.

396. Which Moses did in his burning, moral denunciation and righteous indignation. 'And Moses' anger waxed hot'. (Ex. 32 : 19) 'In ancient Israel the beard was a symbol of manhood and age. To pluck, shear or ruffle a man's beard was a form of punishment or a mark of dishonour.' (VJE. p. 77) To hold one by beard was to inflict upon him an insulting disgrace.

397. (if I took up arms against the calf-worshippers).

398. (to the effect that unity was to be maintained amongst them).

399. (in doing what thou hast done).

ظنه

قَالَ لَهُ

فَمِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ۖ قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۖ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۚ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۖ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۖ خَلِيدٌ فِيهِ وَسَاءَ لِمِمْ يَوْمَ الْقِيَمَةِ حِمْلًا ۖ يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۖ يَخْتَاطُونَ بَيْنَهُمْ أَنْ يَبْلُغْنَهُمْ إِلَّا عَشْرًا ۖ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ

96. (قال . . . نفسي) He said : I saw⁴⁰⁰ what the people did not see. So I seized a handful⁴⁰¹ of dust from the footstep of the angel,⁴⁰² and then I cast it⁴⁰³ into the fire; thus my mind embellished the affair to me.

97. (قال . . . نسفاً) Mūsā said : begone thou!⁴⁰⁴ verily it shall be thine in life to say:⁴⁰⁵ no contact,⁴⁰⁶ and verily thine is a tryst⁴⁰⁷ which thou shall not fail. And look thou at thy god to which thou hast been devoted; we shall surely burn it, and scatter it in the sea *in thy presence*.

98. (إنما . . . علما) Your God is only⁴⁰⁸ Allah, the One; other than Him there is no God. He comprehends everything in knowledge.

99. (كذلك . . . ذكرا) Thus We recount to thee⁴⁰⁹ some tidings of what has preceded; and surely We have given to thee an admonition from before Us.⁴¹⁰

100. (من اعرض . . . وزرا) Whosoever turns away from it—verily they shall bear a burden⁴¹¹ on the Day of Judgement;

101. (خلدين . . . حملا) and they shall abide therein. Vile will it be for them on the Day of Judgement as a load——

102. (يوم . . . زرقا) the Day when the Trumpet will be blown into,⁴¹² and We shall, on that Day, gather the culprits⁴¹³ blear-eyed;⁴¹⁴

103. (يتخاطون . . . عشرا) muttering among themselves: you did not tarry⁴¹⁵ save ten days.⁴¹⁶

400. (as an adept in occultism).

401. (of dust, which I knew would give a semblance of life to whatever it touched).

402. i. e., the angel Gabriel mounted on a horse.

403. (moulding it into the image of a golden calf). The man was also, perhaps, a skilled metallurgist. 'The metallurgy of the Egyptians was of a very advanced description. It comprised the working in gold, in silver and lead to a small extent. . . . The metallurgy of the Israelites . . . followed closely the Egyptian lines. The metals employed were chiefly, if not solely, gold, silver and bronze.' (Rawlinson, *Moses: His Life and Times*, pp. 157, 159) Perhaps he performed

this trick in response to the pressing demand of the populace who thirsted for 'gods.' 'The people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us.' (Ex. 32: 1) It is immaterial for the immediate purpose whether the popular demand was addressed to Aaron or to Samiri.

404. (from our midst).

405. (to those who come near thee).

406. (and thus thou shalt be a lifelong social leper). It is not inconceivable that the Indian curse of 'untouchability' might some day be traced to this Samiri.

407. (in the Hereafter).

408. (O mankind!).

409. (O Prophet!).

410. *i. e.*, the Holy Qur'ān. A true and accurate presentation of ancient and, in many cases, little known facts of history by an unlettered Prophet is in itself a strong evidence of his being aided and taught by the Omniscient.

411. (of heavy guilt).

412. (whereupon the dead will come to life).

413. *i. e.*, those who denied the Resurrection.

414. (with terror). Or 'blind, because the black of the eye of the blind becomes blue, or grey; . . . or, with their eyes become blue, or grey, by reason of intense thirst, or blue-eyed, or grey-eyed, because ٢,٢ is the worst of the colours of the eye, and the most hateful thereof to the Arabs.' (LL).

415. (in your graves).

416. *i. e.*, an exceedingly brief period of time. The admission amounts to this: we denied Resurrection altogether, but now we find that it has come so soon after our death!

طه

قَالَ اللَّهُ

﴿أَمْثَلُهُمْ طَرِيقَةً إِنْ لَمْ تُثَمِّرُوا الْيَوْمَ ۖ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۖ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۖ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۖ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ۖ عَلِمًا ۖ وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۖ وَمَنْ يَعْمَلْ مِنَ الظَّالِمَاتِ لَهُمْ مُمْرُسٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ۖ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَفَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ

104. (نحن . . . يوما) We very well know what they will say when the best of them in judgement⁴¹⁷ will say: you did not tarry save for a day.

SECTION 6

105. (ويسألونك . . . نسفا) And they⁴¹⁸ question thee⁴¹⁹ regarding the mountains.⁴²⁰ Say thou: my Lord will scatter them with a *total* scattering.⁴²¹

106. (يذرها . . . صفصفا) Then He shall leave it⁴²² a level plain;

107. (لا ترى . . . امتا) In which thou shalt not find any crookedness or ruggedness.⁴²³

108. (يومئذ . . . همسا) That Day they⁴²⁴ shall follow the caller⁴²⁵ for whom there *shall* be no crookedness, and voices⁴²⁶ shall be humbled for the Compassionate; so that thou shalt hear but muttering.⁴²⁷

109. (يومئذ . . . قولاً) That Day intercession will not avail except him for whom the Compassionate gives leave, and of whom He approves the word.⁴²⁸

110. (يعلم . . . علما) He alone knows what is before them and what is behind them,⁴²⁹ and they⁴³⁰ cannot encompass it *with their* knowledge.

111. (وعنت . . . ظلماً) Downcast will be faces before the Living, the Self-Subsisting, and disappointed will be he who bears a wrong.⁴³¹

112. (ومن . . . هضماً) Whosoever works of the righteous *works* and is a believer—he will not fear wrong⁴³² or begrudging.⁴³³

417. *i. e.*, the most competent among the sinners to realize the true situation.

418. *i. e.*, the Arab pagans.

419. (O Prophet!).

420. (as to what will become of these solid, mighty, bulky rocks on the Last Day).

421. (after reducing them to dust).

422. *i. e.*, the earth.

423. (O reader!) *i. e.*, neither depression or lowness, nor elevation or highness.

424. *i. e.*, the entire universe; all creatures.

425. *i. e.*, the angel who will blow the trumpet.

426. ———even the loudest of them while yet in this world——

427. (low and faint, of their feet as they march).

428. This repudiates root and branch the Christian dogma of Saviourhood. There is no 'saviour' save God; while, according to the Christians, 'the central theme of the apostolic preaching is the proclamation of Jesus as Saviour . . . Jesus is not only Saviour; He is the only Saviour.' (DB. IV, p. 365).

429. *i. e.*, everything that can conceivably be known. His knowledge is not partial or limited but all-comprehensive.

430. *i. e.*, mankind, or created beings.

431. (on his back, unto himself). ظلم ordinarily means wrong-doing, injustice or iniquity, but here, implying as it does—an antithesis to هر مؤمن in the next verse, it is construed by Th. to mean wrong-doing to oneself, or infidelity.

432. *i. e.*, an ascription to himself of any sin not actually committed.

433. (of his reward from God).

ظلمة

فَالْأَنزِلَ

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۖ فَتَعَلَّى اللَّهُ الْمَلِئِكُ الْعُقُ ۖ وَلَا تَعْبَلُ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ ۚ وَ
 قُلْ رَبِّ زِدْنِي عِلْمًا ۖ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ قَنَی ۖ وَلَمْ نُجِدْ لَهُ عَزْمًا ۖ وَإِذْ قُلْنَا لِلْمَلِئِكَةِ
 اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ۖ فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ
 الْجَنَّةِ فَتَشْقَى ۖ إِنَّ لَكَ إِلَّا تَجْوَعُ فِيهَا ۖ وَلَا تَعْرَىٰ ۖ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ۖ فَوَسَّوَسَ إِلَيْهِ
 الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَتَاكَ عَلَى شَجَرَةٍ الْعُلْبِ وَمُلْكُ لَا يَبْلَىٰ ۖ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَ
 طِفْقًا يُخَصِّفْنَ عَلَيْهِمَا مِنْ

113. (وكذلك . . . ذكرًا) And thus We have sent it down, an Arabic Recitation,⁴³⁴ and have propounded variously therein of the threats,⁴³⁵ that happily they⁴³⁶ may fear⁴³⁷ God, or that it may, generate in them some admonition.⁴³⁸

114. (فتعلى . . . علما) Exalted is Allah,⁴³⁹ the True King!⁴⁴⁰ Hasten thou not with the Qu'rān⁴⁴¹ before its Revelation to thee is finished,⁴⁴² and say thou:⁴⁴³ Lord: give me increase in knowledge.⁴⁴⁴

115. (ولقد . . . عزمًا) And assuredly We covenanted with Adam before,⁴⁴⁵ then he forgot.⁴⁴⁶ Indeed We did not find steadiness in him.⁴⁴⁷

SECTION 7

116. (واذ . . . ابني) Recall when We said to the angels: seek obeisance to Adam. They sought obeisance, except Iblis; he refused.⁴⁴⁸

117. (فقلنا . . . فتشقى) Then We said,⁴⁴⁹ O Adam! verily he is an enemy to thee and thy spouse, so let him not expel you twain from the Garden,⁴⁵⁰ lest thou be distressed.

118. (ان . . . تعرعى) It is for thee that thou shalt not hunger here⁴⁵¹ nor go naked.

119. (وانك . . . تضحى) Nor that thou shalt thirst here nor shall suffer from the sun.⁴⁵²

120. (فوسوس . . . يبلى) Then did Satan whisper to him,⁴⁵³ and said: O Adam I shall I direct thee to a tree of eternity⁴⁵⁴ and a dominion that ages not?

434. (so clear and unambiguous). The main idea underlying the word عريا is clearness of the precepts of the Qur'ān and their intelligibility, انصح like اعرب means, 'he spoke clearly, plainly, distinctly, or intelligibly.' (LL).

435. (of the Hereafter and Hell).

436. i. e., mankind.

437. (the consequences of infidelity and impiety).

438. (which is a step towards true faith).

439. 'Supremely exalted is He in His essence and His attributes above the

created beings; . . . or acknowledged be His absolute supremacy.' (LL).

440. (and the Author of this Glorious Book).

441. (O Prophet I in repeating it while it is being revealed to thee).

442. (through the angel Gabriel). The holy Prophet in his anxiety not to miss a single word of the Qur'ān, used to repeat it simultaneously with its inspiration by Gabriel.

443. (if thou fearest lest a portion of the Qur'ān might slip from the memory).

444. 'Knowledge' comprehends memory, retentiveness, proper understanding, in short, every means of acquiring and preserving knowledge.

445. (that he would observe a certain commandment of Ours).

446. (to observe that commandment).

447. (in that particular affair). Or 'firmness of resolve or determination.'

448. See P. I, nn. 151, 152.

449. (pointing to Satan).

450. (so beware of his viles and stratagems).

451. i. e., in this Garden of Heaven.

452. (as all thy needs and comforts have already been provided for).

453. (after pretending to be his friend and well-wisher and assuring him of his *bona fides* on oath). See P. VIII, n. 338.

454. (which shall make thee immortal, and cause thee never to separate from God's Presence).

ظنه

قال الله

وَرَقِ الْجَنَّةِ وَعَصَىٰ أَمْرَ رَبِّهِ فَعَوَىٰ ۖ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ۖ قَالَ اهْبِطَا مِنْهَا
جَمِيعًا بَعْضُكُم لِبَعْضٍ عَدُوٌّ فَأَنَّىٰ تَسْكُم مِّمَّنْ هَدَىٰ ۚ فَمَنْ أَتَّبِعْ هَذَا لَا يَصِلُ وَلَا يَنْفَعُ ۖ وَمَنْ أَعْرَضَ
عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ آخَىٰ ۖ قَالَ رَبِّ لِمَ حَشَرْتَنِي آخَىٰ وَقَدْ كُنْتُ
بَصِيرًا ۖ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ ۖ وَكَذَلِكَ نُجَزِّئُ مِنَ الْأَعْرَافِ وَلَمْ يُؤْمَرْ
بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ۖ أَفَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَستَوْن فِي مَسْكِينِهِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّعَىٰ ۝

121. (فأكل . . . فعوى) Then the twain ate of *that tree*,⁴⁵⁵ so they beheld their nakedness, and they took to stitching upon themselves with leaves of the Garden.⁴⁵⁶ Thus did Adam disobey his Lord,⁴⁵⁷ and erred.⁴⁵⁸

122. (ثم . . . وهدى) Thereafter his Lord accepted him,⁴⁵⁹ and relented toward him and guided him.⁴⁶⁰

123. (قال . . . يلقى) Allah said: *get down* you twain herefrom together. Some of you are an enemy to some *others*. Then if there comes to you guidance from Me, whoever follows My guidance, shall neither go astray nor he be distressed.⁴⁶¹

124. (ومن . . . اعى) And whoever turns away from My guidance, verily for him will be a shrunken livelihood,⁴⁶² and We shall raise him up sightless⁴⁶³ on the Day of Judgment.

125. (قال . . . بصيرا) And he will say: Lord! why hast Thou raised me sightless whereas I have been able to see.⁴⁶⁴

126. (قال . . . تنسى) Allah will say: in a like way did Our signs come to thee, and thou ignoredest them,⁴⁶⁵ so thou too shalt be ignored⁴⁶⁶ this day.

127. (وكذلك . . . وابقى) We thus requite him who transgresses⁴⁶⁷ and does not believe in the signs of thy Lord; and surely the torment of the Hereafter is most severe and most lasting.⁴⁶⁸

128. (افلم . . . الهى) Has it not served as guidance to them⁴⁶⁹ how many a generation We have destroyed before them, in whose dwellings they walk.⁴⁷⁰ Verily therein are signs⁴⁷¹ for men of reason.

455. i. e., they partook of the fruit of a certain tree.

456. (to conceal their nakedness). This exalts the sense of modesty in human beings, and strikes at the root of phallicism which forms an integral part of pagan art and religion.

457. (by a grave error of judgment;) as the very act of disobedience far from disclosing any normal depravity or turpitude was the outcome of Adam's intense wish to remain eternally in the Divine presence.

458. (in his search for the good-will of his Lord).
459. (out of His grace, on his repentance and showing contrition).
460. (to the right path throughout his life).
461. See P., I, nn. 170, 171
462. (in this very world). Religion being the basic factor of moral, and the fact of all human society, he who is diverted from true religion, is riding a rudderless boat in the ocean, and such a one, all through his life, must be running after illusions and following a false light. Even in modern times, careful investigators have found that religion has a great influence on the suicide rate, and have maintained that those who are earnestly devout to religion furnish very few suicides.
463. (symbolic of his wilful blindness in this world).
464. (in the world below).
465. (and wast wilfully blind to them).
466. (*i. e.*, deprived of Our grace).
467. (the bounds of Law).
468. اشد and ابقى both here denote the superlative, not the comparative, degree.
469. *i. e.*, the Makkan pagans.
470. (and whose ruins they see with their own eyes). The allusion is primarily to the old nations of Arabia—the 'Ād and the Thamūd.
471. *i. e.*, reasons for giving ear to the voice of the holy Prophet.

قَالَ أَنَّهُ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ۖ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ الْيَلِّ فَسَبِّحْ وَاطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝ وَلَا تَمُدَّنَّ عَيْنَيْكَ
إِلَىٰ مَا مَتَّعَا بِهِ أَزْوَاجَهُمْ زُخْرًا الْحَيَاةِ الدُّنْيَا لِنَفْثَتِهِمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۝ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ
وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقَىٰ ۝ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوْ كُنَّا تُهْمًا
بَيْنَهُمْ مَا فِي

SECTION 8

129. (ولولا . . . مسى) And had not a word gone forth⁴⁷² from thy Lord and a term determined,⁴⁷³ it must necessarily *have come*.⁴⁷⁴

130. (فاصبر . . . ترضى) So bear thou patiently⁴⁷⁵ with what they say,⁴⁷⁶ and hallow the praise of thy Lord⁴⁷⁷ before sunrise⁴⁷⁸ and before sunset;⁴⁷⁹ and *hallow Him* in parts of the night⁴⁸⁰ and the ends of the day,⁴⁸¹ haply Thou wilt be pleased.⁴⁸²

131. (ولا . . . ابني) And do not strain thy eyes⁴⁸³ after what We have given pairs of them⁴⁸⁴ to enjoy: the splendour of the life of this world,⁴⁸⁵ that We might try them therein; and the provision of thy Lord⁴⁸⁶ is the best and most Lasting.

132. (واصر . . . للتقوى) And bid thy household for prayer, and persevere thou therein.⁴⁸⁷ We do not ask any provision of thee:⁴⁸⁸ it is We who provide thee.⁴⁸⁹ The *happy* end is for piety.

472. (for a respite, in accordance with His universal Plan and Purpose).

473. (for their punishment by God).

474. (here and now; immediately and in this very world).

475. (O Prophet!).

476. (in the way of blasphemy and infidelity).

477. (in prayer).

478. i. e., at the morning (*Fajr*) prayers.

479. i. e., at the two afternoon prayers, *Zuhr*, and '*Asr*.

480. i. e., at the two evening prayers, *Maghrib* and '*Isha*.

481. i. e., at the two extremities of the day; daybreak and sunset; *Fajr* and *Maghrib* prayers. The repetition is for the sake of emphasis.

482. (with respect to receiving favours from God).

483. (in the future as thou hast not done in the past, O Prophet!).

484. *i. e.*, the infidels. The purport is : do not covet the pomp and prosperity which We have bestowed on some of the infidels in this world.

485. Temptation of wealth and splendour lurking in ambush to surprise the unguarded believer, dangerous always, assailed the early Muslims, sunk into want and penury as they were, with redoubled force, and therefore merited a special warning.

486. (for them in the Hereafter).

487. (as these are the important things worth attending to).

488. (as We provide for all and sundry).

489. *i. e.*, We do not require of thee that thou shouldst labour to obtain provision for thyself and thy family.

قَالَ لَهُ

ظُهُرٌ

الضُّحَى الْأُولَى ۝ وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُثَبِّتَ إِلَيْكَ مِنْ قَبْلِ
 أَنْ تُكْذِبَ وَتُخْزَى ۝ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنِ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ۝

133. (وقالوا . . . الأولى) And they⁴⁹⁰ say : why does he not bring us a sign from his Lord?⁴⁹¹ Has not there come to them the fulfilment⁴⁹² of what is in the former Scriptures?⁴⁹³

134. (ولو . . . نخزى) And had We destroyed them⁴⁹⁴ with a torment before it,⁴⁹⁵ they would have said :⁴⁹⁶ O our Lord! why did Thou not send us a messenger that we might have followed Thy signs before we were disgraced and humiliated.

135. (قل . . . اهتدى) Say thou :⁴⁹⁷ everyone is on the watch; so watch on, and soon you shall know⁴⁹⁸ who are the fellows of the even path and who has let himself be guided.

490. i. e., some of the infidels.

491. i. e., a special miracle such as we demand as the Divine credential for his mission.

492. i. e., the fulfilment of promise made earlier.

493. (as to the advent of the Final Prophet and the Last Book).

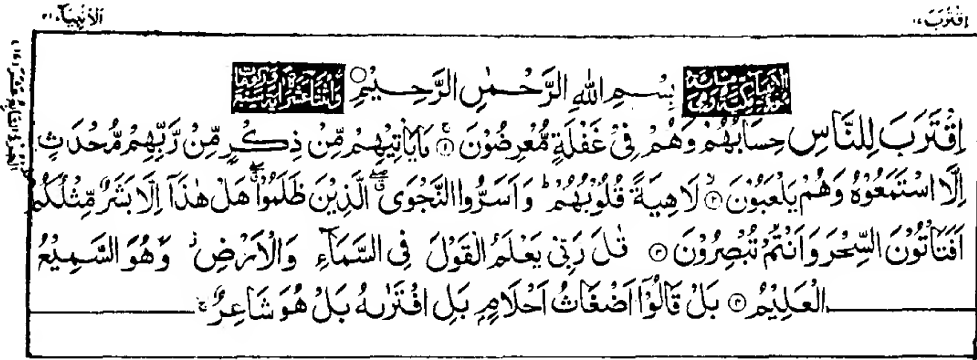
494. (for their infidelity).

495. i. e., before the Revelation of the Qur'ān.

496. (at the Resurrection; or at the time of their chastisement in the world).

497. (O Prophet!).

498. (demonstrably).



PART XVII

Sūrat-ul-Anbiyā

The Prophets. XXI

(Makkan, 7 Sections and 112 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اقرب . . . معروضون) Their reckoning¹ has approached mankind, while they² are turning away unheedingly.³
2. (ماياتهم . . . يلعبون) No fresh admonition from their Lord⁴ comes to them but they listen to it while they are sporting.
3. (لا هية . . . تبجرون) their hearts being in a light mood.⁵ The wrong-doers⁶ keep secret their whispers⁷ among themselves: this⁸ is but a mortal like yourselves;⁹ what I will you be affected by magic while you know?¹⁰
4. (قل . . . العليم) The prophet said: my Lord knows the word¹¹ in the heavens and the earth;¹² and He is the Hearer, the Knower.

1. The Day of Reckoning is drawing close and close every moment.
2. i. e., the infidels.
3. (from the consideration thereof): i. e., so steeped are they in recklessness!
4. (through the Qur'ān).
5. The entire lack of interest in other-world conditions, among the pagan Arabs, arising from their sceptical outlook is a well-known fact of history. Reckless, sceptical, materialistic in their outlook, 'a great majority believed in no future life nor in a reckoning-day of good and evil.' (LSK. Intro. p. XXXIII). The Prophet's 'contemporaries and the generations preceding them were, as a rule,

little influenced by their religion.' (ERE. I, p. 659) 'One of the hardest parts' of the Prophet's task was to induce in them that pious attitude of mind towards the Creator, which Islam inculcates equally with Judaism and Christianity' but which was practically unknown to the heathen Arabs. (Arnold, *Preaching of Islam*, p. 43).

6. (to their own souls) *i. e.*, the pagans.
7. (regarding the holy Prophet).
8. (claimant to prophethood).
9. *i. e.*, distinct from us in no material way; and therefore his claims to Messengership are unworthy of credence. That was the pagan view of the holy Prophet and the prophethood.
10. That was the pagan view of the holy Qur'ān. Its effectiveness they found themselves unable to ignore and could only explain away by calling it an enchanted word.
11. (whether whispered in secret or uttered openly).
12. (and so He knows well the secret plots against Islam and the Prophet, and will punish every culprit accordingly).

الْبَيْتِ

الْبَيْتِ

فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ۝ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ۝
وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَلَوُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۝ وَمَا
جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَلَكَانَا خَالِدِينَ ۝ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ
وَأَهْلَكْنَا الْمُسْرِفِينَ ۝ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ۝ وَكَمْ قَصَصْنَا مِنْ
قَبْلِكَ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ۝ فَلَمَّا أَحْسَوْا بِأَسَانَا إِذْ هُمْ يُرْكَضُونَ ۝ -
لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَسَكِّنْكُمْ لَعَلَّكُمْ تَسْلُتُونَ ۝ قَالُوا -

5. (بل . . . الاولون) Aye! they say: ¹³ a medley of dreams; aye! he has fabricated it, aye! he is a poet, ¹⁴ so let him bring us a sign, as the ancients were sent with. ¹⁵

6. (ما امنت . . . يومنون) Not a town which We destroyed before them came to believe: will these believe? ¹⁶

7. (وما . . . تعلمون) And We sent not before thee ¹⁷ but human beings to whom We revealed; ¹⁸ so ask the people of the Admonition if you do not know. ¹⁹

8. (وما . . . خلدین) And We made them not bodies requiring no food, ²⁰ nor were they immortals. ²¹

9. (ثم . . . المسرفین) Then We fulfilled to them the promise, so We delivered them ²² and those whom We willed, ²³ and destroyed the extravagant. ²⁴

10. (لقد . . . تعقلون) And assuredly We have sent down to you a Book in which is admonition for you; will you then not reflect?

SECTION 2

11. (وكم . . . اخرین) How many a town did We overthrow which were doing wrong, and We caused to grow up thereafter another nation!

12. (فلما . . . یرکضون) Then when they perceived Our revenge, ²⁵ lo! they were from it fleeing.

13. (لا . . . تسلمون) Flee not, and return to that wherein you luxuriated and your dwellings, haply you will be questioned.

13. (of the Holy Qur'ān, in their extreme hatred).

14. (not in the artistic sense, a composer of verses in correct meter, but an ecstatic poet who under influences from the Unseen utters magical formulae, admonitions and premonitions).

15. i. e., let him work wonders such as the ancient soothsayers and magicians did.

16. (in the face of portents and miracles).

17. Cf. Dt. 29: 2-4; Mt. 13: 11-15.

18. (and not demi-gods, angels, or other superhuman beings). Note the import of the word رجال . It is always male human beings who have been chosen for the prophetic office, and never any female.

19. (O pagans!) The address is to the pagans, who denied the very possibility of Revelation to a human being. They are asked to refer to the people of the Book (i. e., the Jews) whose advice they highly valued in matters religious. الذکر is 'a Book containing an exposition of religion, and an institution of religious laws: any book of the prophets: and specially the Kuran and the تورا (LL).'

20. i. e., unlike angels who require neither food nor drink, the apostles have invariably been mere men, preaching and proclaiming the will of God, standing by His Law, and rebuking evil and promulgating virtue, but strictly subject to the common physical laws of humanity.

21. *Lit.* abiders

22. (from Our wrath which overtook the rebels roundabout them).

23. (and they were those who submitted to Our messengers).

24. i. e., the tresspassers of Our laws.

25. (approaching them, whether in the form of an army of conquest or some other physical calamity).

الْأَنْبِيَاءُ

اِقْرَأْ

يُؤْيَلْنَا إِنَّا ظَالِمِينَ ۝ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَبِيدِينَ ۝ وَمَا خَلَقْنَا
السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ۝ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ أَتَّخِذُنَا مِنْ دُونِ كُنَّا مُعَذِّبِينَ
بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ۝ وَلَهُ مَنْ فِي السَّمَوَاتِ
— وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْصِرُونَ ۝ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ
لَا يَفْتُرُونَ ۝ أَمْ اتَّخَذُوا إِلَهًا مِّنْ أَرْضٍ هُمْ يُنْشِرُونَ ۝ لَوْ كَانَ فِيهِمَا آلَ إِلَهَةٍ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا

14. (قالوا . . . ظالمين) They said:²⁶ woe be to us! surely we have been wrong-doers.

15. (نا . . . خبيدين) And this ceased not *to be* their cry, until We made them a *harvest* reaped, extinguished.²⁷

16. (وما . . . لعين) And We created not the heavens and the earth and what is in-between in play.²⁸

17. (لو اردنا . . . فعلين) Had We intended that We should choose a sport, surely We would choose it from before Us— —if We were going to do *that*.²⁹

18. (مل . . . تصفون) Aye! We hurl truth³⁰ against falsehood,³¹ so that it brains it, and lo! it vanishes, and woe to you for what you utter!³²

19. (وله . . . يستحرون) His is whosoever is in the heavens and the earth and those near Him³³ are not too proud to pay Him homage nor are they ever weary.³⁴

20. (يسبحون . . . يفترون) And they hallow *Him* night and day, they do not flag.³⁵

21. (ام . . . ينشرون) Have they³⁶ taken gods from the earth,³⁷ who raise up the dead?

26. (as Our wrath overtook them).

27. *i. e.*, dead and extinct, like extinguished ashes.

28. *i. e.*, the universe is not the outcome of a mere creative sport, but is created with Wisdom and Purpose, and is a serious reality to be reckoned with. This repudiates the Indian doctrine of *Māya* and its implications.

29. Religion, whatever else it may be, always implies a serious state of mind, and solemnity is its very breath. 'There must be something solemn, serious, and tender about any attitude which we denominate religious. . . . The word "divine" shall mean for us not merely the primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest.' (James,

Varieties of Religious Experience, p. 38).

30. *i. e.*, the doctrine of monotheism and Unity.
31. *i. e.*, the dogma of polytheism and Plurality.
32. (implously concerning God, and His Person and Attributes, O polytheists!).
33. *i. e.*, angels, ignorantly assumed by pagans to be gods or godlings.
34. *i. e.*, they willingly and perpetually serve the Most High, and have neither will nor capacity to go against Him.
35. All this is aimed at angelolatry.
36. *i. e.*, the pagans.
37. Such as idols, and sacred rivers, trees and animals.

يَقْرَبُ

الْأَشْيَاءُ

يَصِفُونَ ۖ لَا يُشَلُّ عَنَّا يُفْعَلُ ۖ وَهُمْ يُسْأَلُونَ ۖ أَمِ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا ۚ قُلْ مَا تَوَابَرَهَا أَنْتُمْ هَذَا ۚ اذْكُرْ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۚ فَهُمْ مُعْرِضُونَ ۖ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۖ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ۖ لَا يَسْبِقُونَهُ ۚ بِالْقَوْلِ وَهُمْ بِأَمْرِهُ يَعْمَلُونَ ۖ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ۖ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۚ فَلَنُكْزِيهٖ بِهِ جَهَنَّمَ ۚ كَذَلِكَ نَكْزِي الظَّالِمِينَ ۖ أَوَلَمْ يَرَوْا

22. (لو كان . . . يصفون) Had there been gods, besides Allah,³⁸ in-between the twain,³⁹ surely the twain would have gone to ruin.⁴⁰ Hallowed be Allah, the Lord of the Throne, from what they⁴¹ utter!⁴²

23. (لا . . . يتلون) Questioned He shall be not as to what He does,⁴³ while they⁴⁴ shall be questioned.

24. (ام . . . معرضون) Have they taken gods beside Him? Say thou:⁴⁵ forth with your proof!⁴⁶ This is an admonition to them with me⁴⁷ and an admonition to those before me.⁴⁸ But most of them know not the truth,⁴⁹ so they are averters.⁵⁰

25. (وما . . . فاعبدون) And We did not send any messenger before thee but We revealed to him: there is no god but I, so worship Me.⁵¹

26. (وقالوا . . . مكرمون) And they say:⁵² the Compassionate has taken a son.⁵³ Hallowed be He!⁵⁴ ayel *they are* bondmen honoured!⁵⁵

27. (لا . . . يعملون) They precede Him not in word,⁵⁶ and by His command they work.⁵⁷

28. (يعلم . . . مشفقون) He⁵⁸ knows whatsoever is before them and whatsoever is behind them, and they⁵⁹ intercede not except for him whom He approves. And in awe of Him they are fearful.⁶⁰

29. (ومن . . . الظالمين) And whosoever of them⁶¹ should say: verily I am a god beside Him, such a one We will requite with Hell. Thus We requite the ungodly.

38. (as imagined by the polytheistic peoples all the world over).

39. *i. e.*, the heavens on the one hand and the earth on the other.

40. (by natural fights of such mighty antagonists). The battle of gods is a familiar feature of the mythologies of the world!

41. *i. e.*, the polytheists.

42. (so derogatory to His dignity).

43. The very supposition that the Almighty God should be responsible to

some one higher than Himself, or regulate His actions to some higher law, is on the face of it absurd and inconsistent with the reality of the Divine freedom and Omnipotence, yet even such palpable absurdities have passed current in polytheistic systems. In the Greek religion, for instance, the power even 'of the highest god was limited', and 'overruling fate became an inexorable law, before which even he must bow.' (DB. V. p. 147).

44. *i. e.*, all of His creatures, however exalted they may be.

45. (O Prophet!).

46. *i. e.*, bring any argument you can to support your crude, polytheistic notions.

47. *i. e.*, my contemporaries.

48. *i. e.*, addressed by the old scriptures. The purport is : the great and fundamental doctrine of the unity of God is the common theme both of the Qur'ān and the old Scriptures ; where is there any trace in them of the dogma of co-partnership of gods?

49. (since they never care to arrive at the truth).

50. (therefrom) *i. e.*, they are still heedless of the truth.

51. The central Message delivered in every land and clime, through every prophet and apostle.

52. The reference here is not to the Christians but to the Arab pagans.

53. (and thereby they mean some of His angels). This particular blasphemy has been world-wide, the Semitics being no exception. 'That the angels, as "sons of God," form part of the old Semitic mythology, is clear from Gen. VI. 2, 4.' (Robertson Smith, *Religion of the Semites*, p. 446).

54. (from all such blasphemous superstitions).

55. *i. s.*, no more than God's devoted servants, very honourable though, and not demi-gods or sons of God in any sense.

56. *i. e.*, respectful servants of God as they are, they cannot be so presumptuous as to say anything until He hath spoken it.

57. (as befits perfectly obedient, loyal and dutiful servants).

58. —the Omniscient, All-Knowing God—

59. —powerless creatures as they are—

60. All this required special emphasis in view of the very wide prevalence of angelolatry.

61. *i. e.*, of the angels and other created beings.

الَّذِينَ كَفَرُوا

الَّذِينَ كَفَرُوا

الَّذِينَ كَفَرُوا إِنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ ۖ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ۝ وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ۝ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝ وَمَا جَعَلْنَا لِلْبَشَرِ مِنْ قَبْلِكَ الْخُلْدَ أَفَلَا يَمِنُ مَتَّ فَهُمُ الْخَالِدُونَ ۝ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَبَلَّوْهُمْ بِالْأَسْرِ وَالْحَيْرِ وَفِتْنَةً ۖ وَلَبَّيْنَا تُرْجَعُونَ ۝ وَإِذَا مَرَأَتْهُ الَّذِينَ كَفَرُوا وَإِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا ۖ

SECTION 3

30. (اولم . . . يومنون) Have not those who disbelieved considered that the heavens and the earth were closed up,⁶² then We rent them?⁶³ And We have made of water⁶⁴ everything living,⁶⁵ will they not then believe?⁶⁶

31. (وجعلنا . . . يهدون) And We have placed in the earth *firm* mountains lest it should move away with them,⁶⁷ and We placed therein passages for paths, that haply they may be guided.⁶⁸

32. (وجعلنا . . . معرضون) And We have made the heaven a roof, safe;⁶⁹ and from the signs thereof⁷⁰ they are averters.

33. (وهو . . . يسبحون) And He it is who has created the night and the day, the sun and the moon,⁷¹ each in an orb floating.⁷²

34. (وما . . . الخلدون) And We have not, before thee, granted immortality to any human being,⁷³ so if thou diest, are they⁷⁴ *to be* immortals?⁷⁵

35. (كل . . . ترجعون) Every one is going to taste of death, and We shall try you⁷⁶ with evil⁷⁷ and good⁷⁸ as a temptation,⁷⁹ and to Us you will be returned.

62. (so that no rain could descend from above, nor could any plant grow upon the surface of the earth).

63. *i. e.*, the one by rains and the other by plants.

64. The reference is to the rain-water which is the ultimate support, direct or indirect, of all life on the earth. (Th) 'Life of every kind is dependent upon water, and terrestrial life upon rain-water.' (HHW. I, p. 44) 'Of all the thousands of possible liquids other than water, there is not one which would seem to have the faintest prospect of supporting life. Moreover, every tissue of every living organism contains a large percentage of water as an essential ingredient in its composition. We need only try to imagine the place of water being taken by, say, one of the series of alcohols, one of the hydrocarbons, one of the benzene group, etc. etc., and we see how literally impossible any substitution becomes.' (Greenwood, *Biology and Christian Belief*, p. 180).

65. The reference my well be to protoplasm, translated years ago by Huxley as 'the physical basis of life', the 'one kind of matter which is common to all living beings.' (Huxley, *Collected Essays*, I. p. 131) It is the essential material of which all living creatures are composed. Now this protoplasm is in its turn almost an aqueous substance, for water is the most abundant single component of protoplasm.' (EBr. XVIII, p. 617).

66. (in the all-sufficiency of God the Creator).

67. *i. e.*, with mankind. So that it may not shake and move unsteadily.

68. (in their journeys by their means).

69. (and affording security). *سقف* is so called because of its height, and the tallness of its walls. Thus the word depicts the nature of the heaven more truly and more graphically than any astronomical term ever can.

70. (pointing that they are the workmanship of God).

71. (all of which are *created* entities, not gods or goddesses to be worshipped or adored).

72. 'All glide or trawl along swiftly, in a firmament, like the swimmer upon the surface of the water, or in the water.' (LL) 'How beautiful it is to contemplate the heavenly bodies swimming through space (or ether) in their rounded courses before our gaze! (AYA).' In the words of a modern astronomer: 'If you watch the heavens for an hour or two, you will find that the stars all move across the sky from east to west, like a column of soldiers on the march, without so much as altering their positions relative to each other. The same sort of thing happens night after night. The moon, too, moves with the stars from east to west. During the day the sun does the same. Of course during the day time we are not able to see the stars: the atmosphere around us diffuses the light of the sun and thus prevents our seeing the stars during the hours the sun is above the horizon. If there was no atmosphere and we were still able to survive, we would see the stars shining all round the sun, and accompanying it in its journey across the heavens.'

73. (O Prophet! so that thy death, whenever it occurs, can be no disproof of thy apostleship). The passage was revealed when the Makkian pagans rejoiced at the prospect of the holy Prophet's death.

74. *i. e.*, thy enemies.

75. (so why should they feel jubilant?).

76. (O mankind!).

77. *i. e.*, disagreeable states, such as pain, disease, bereavement, poverty, etc.

78. *i. e.*, agreeable states, such as good health, property, children, etc.

79. *i. e.*, in the way of a trial.

الْقِيَامَةِ

إِنْتَرَبَ

أَهَذَا الَّذِي يَذْكُرُ إِلَهُكُمْ ۖ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَفَرُونَ ۖ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۖ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ۖ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۖ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ۖ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ۖ وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۖ قُلْ مَنْ يَكْلَأُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۖ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ۖ أَمْ لَهُمْ إِلَهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ

36. (واذا . . . كفرون) And when the infidels look at thee,⁸⁰ they only take thee up for mockery:⁸¹ is this the one who mentions your gods *with contempt*?⁸² while in the mention of the Compassionate they are themselves blasphemers.⁸³

37. (خلق . . . تستعجلون) Man was created of haste.⁸⁴ I shall surely show you My signs,⁸⁵ so ask Me not to hasten.⁸⁶

38. (ويقولون . . . صدقين) And they say:⁸⁷ when is this torment coming, if you say sooth?

39. (لويلم . . . يصرون) If the disbelievers only know of the time when they shall not be able to ward off the Fire from their faces nor from their backs nor shall they be succoured!⁸⁸

40. (يل . . . ينظرون) Aye! it⁸⁹ would come upon them on a sudden and will dumbfound them; they shall not be able to avert it, nor shall they be respited.

41. (ولقد . . . يستهزون) And assuredly mocked were the messengers before thee,⁹⁰ then there surrounded⁹¹ the scoffers⁹² what they had been mocking at.⁹³

SECTION 4

42. (قل . . . معرضون) Say thou:⁸⁴ who guards you from the Compassionate by night and day? And yet they avert themselves from the remembrance⁸⁵ of their Lord.⁸⁶

80. (O Prophet!).

81. The Prophet's 'message and his warnings received from them nothing but scoffing and contempt.' (Arnold, *Preaching of Islam*, p. 13) 'They would only point at him slightly as he passed, and say: there goeth the Fellow from among the children of 'Abd-al-Muttalib, to speak unto the people about the Heavens!' (Muir, *op. cit.*, p. 63).

82. (with disrespect and contempt). The verb ذَكَرَ has also a sense of 'dispraise, or evil speech.' (LL) يَذْكُرُ أَيِ بِهِم (IQ).

83. (by their associating with Him lesser gods and ascribing to Him attributes unworthy of Him).

84. So hasty and impatient indeed is he! *جَلَّ* signifies the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season' (LL). The passage denotes the excess of this quality in man.

85. (at the proper time). 'My signs' signify the approach of the Hour of the torment.

86. The pagans were pressing on the holy Prophet to bring on the Divine vengeance immediately.

87. (to the Muslims).

88. (and thus they would not have ventured to demand its coming on). The conditional particle *ج* implies that what is supposed either does not take place or is not likely to do so. (WGAL. II. p. 347)

89. *i. e.*, the Hour, or Divine vengeance.

90. (by the scoffers of their day, O Prophet!).

91. (in this world).

92. *i. e.*, the Divine vengeance.

93. (so take comfort then, O Prophet!).

94. (O Prophet! to the scoffers).

95. *i. e.*, from His wrath which may descend on the rebels at any time.

96. *i. e.*, from His true worship shorn of all other worships.

الَّذِينَ يَنْتَظِرُونَ

إِن تَأْتِيَهُمْ

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ يُنصَرُونَ ۖ بَلْ مَتَّعْنَاهُمْ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ۖ قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ۖ وَلَئِنْ فَسَّتْهُمْ لَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَسِّلُنَا إِيَّاهُمْ ظَالِمِينَ ۖ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۚ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۚ وَكَفَى بِنَا حَاسِبِينَ ۖ وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ۖ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ ۖ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ۖ

43. (ام . . . بصحون) Have they gods who defend them⁹⁷ against Us? They⁹⁸ have no power to succour themselves; and against Us they cannot be kept company with.⁹⁹

44. (بل . . . الغلبون) Aye! We let these people and their fathers enjoy¹⁰⁰ until there grow long upon them the life.¹⁰¹ Observe they¹⁰² not that¹⁰³ We come upon *their* land,¹⁰⁴ diminishing it by its borders?¹⁰⁵ Will they then triumph?¹⁰⁶

45. (قل . . . يندرون) Say thou: I only warn you by the Revelation,¹⁰⁷ and the deaf do not hear the call when they are warned.¹⁰⁸

46. (ولئن . . . ظالمين) And if *only* a breath of the torment of thy Lord were to touch them, they will cry:¹⁰⁹ woe to us! we have been the wrong-doers.

47. (ونضع . . . حسين) And We¹¹⁰ shall set balances of justice for the Day of Judgement.¹¹¹ Then no one will be wronged at all¹¹² if it¹¹³ be but the weight of a grain of mustard-seed,¹¹⁴ We shall bring it; and suffice We as reckoners.¹¹⁵

48. (ولقد . . . للقيمين) And assuredly We gave to Mūsā¹¹⁶ and Hārūn¹¹⁷ the distinction and illumination and an admonition for the *God-fearing*—

49. (الذين . . . مشفقون) those who fear their Lord, Unseen, and who are fearful of the Hour.

97. (from the vengeance when it comes).

98. *i. e.*, those false gods.

99. (by solace and comfort). (Rgh.) ابن لا يكون لهم من جهتها ما يصحهم من سكينه وروح و ترفيق بما يصحبه اوليائه.

100. (worldly prosperity).

101. (of ease and enjoyment, and they became conceited and forgetful of their duties).

102. *i. e.*, the Arab pagans.

103. —as a prelude to their final chastisement—

104. (of Makka and its neighbouring places). Or 'We bring destruction upon.' *إنا* is also, 'he destroyed it.' (LL)

105. *i. e.*, curtailing it of its sides or districts, one by one, by the conquest of Islam.

106. *i. e.*, are they still dreaming of their victory?

107. (and it is beyond my function to bring on the vengeance).

108. (so no amount of preaching and warning will avail these wilful rejectors of truth).

109. (from sheer cowardice). 'A breath of torment' means only a small portion of it.

110. —in accordance with Our perfect justice—

111. (when actions of every soul will be weighed and it will be requited accordingly).

112. (full and perfect justice being meted out to every one).

113. *i. e.*, merit or guilt of any action.

114. *i. e.*, even so small.

115. (even without the aid of balances). This strikes at the root of the pagan conception requiring a special god of knowledge. The Egyptians, for instance, worshipped Thoth as the divine measurer of celestial seasons and earthly years.

116. (primarily and directly).

117. (as his lieutenant).

إِنشَاءً

الْأَنْبِيَاءُ

وَهَذَا ذِكْرُ مُبَرِّكٍ أَنْزَلْنَاهُ ۖ إِنَّا كُنْتُمْ لَهُ مُنْكَرُونَ ۝ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُسُدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ۝ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ۝ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ۝ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ۝ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنْ اللَّعِينِينَ ۝ قَالَ بَلَىٰ رَبِّيَ كُفَّ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ۖ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ۝ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ۝ فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ ۝ قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا ۖ إِنَّهُ لَمِنَ الظَّالِمِينَ ۝

50. (و هذا . . . منكرون) And this¹¹⁸ is an admonition blest, which We have sent down; ¹¹⁹ will you then be its rejectors?

SECTION 5

51. (و لقد . . . عليين) And assuredly We gave rectitude to Ibrāhīm afore-time, and him We had ever known.¹²⁰

52. (اذ قال . . . عاكفون) Recall when he said to his father¹²¹ and his people: what are these images which you are cleaving to?¹²²

53. (قالوا . . . عبادين) They said : we found our fathers their worshippers.¹²³

54. (قال . . . مبين) He said : assuredly you, you and your fathers, have been in error manifest.

55. (قالوا . . . اللعينين) They said : hast thou come to us in seriousness, or art thou among those who sport?¹²⁴

56. (قال . . . الشهدين) He said: Aye ! your Lord is the Lord of the heavens and the earth, Who created them; and of that I am among the witnesses.

57. (وتالله . . . مدبرين) And by Allah, I am surely going to devise a plot against your idols,¹²⁵ after you have turned your backs.¹²⁶

58. (فجعلهم . . . يرجعون) Then he made them fragments,¹²⁷ all except the big one of them, ¹²⁸ that haply to it they may return.¹²⁹

59. (قالوا . . . الظالمين) They said:¹³⁰ who has done this to our gods? surely he is of the evil-doers.¹³¹

118. (Book, likewise).

119. (from heaven).

120. (to be worthy of it).

121. Who 'was a manufacturer of idols and had them for sale.' (JE. I. p. 86)—perhaps a distinguished sculptor of his day. See also P. VII. n. 525.

122. (as objects of adoration and worship). Images and idols are looked upon by the idolaters not only as visible symbols and representations of some higher beings but as tenements or veritable 'bodies' of their gods and fraught with divinity.

See also P. VII. nn. 526, 527; P. XVI. nn. 153, 158.

123. (and we have only followed their example). The Sumerians had from the beginning, so far as we can tell, made statues of the deities in their pantheon, and always they represented them in human shape.' (Woolley, *Abraham*, p. 249) Idolatry and image-worship form a very striking feature of the Babylonian religious system.' (ERE. VII. p. 117).

124. So unaccustomed to, and so unfamiliar with, the doctrine of monotheism were they.

125. (so that you may more plainly be convinced of your folly in worshipping them).

126. (and have left the temple).

127. (in the people's absence). جُذُذْ 'signifies fragments of a thing much broken.' (LL)

128. (so that it might look as if it had smashed the others). Abraham had left the chief idol intact with an axe hanging on its neck. 'And seizing an iron implement, he destroyed and broke with it all the images save one, into the hands of which he placed the iron which he had used.' (Polano, *op. cit.*, p. 36).

129. (and ask it what it had done with the others).

130. (after they had returned to the temple and seen the havoc which had been made).

131. *i. e.*, a blasphemer; a man of great impiety.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ۖ قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ۖ
 قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَانِ يَا إِبْرَاهِيمُ ۖ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ۖ
 فَرَجَعُوا إِلَىٰ أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ۖ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ
 يَنْطِقُونَ ۖ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۖ أَفِي لَكُمْ وَلِمَا تَعْبُدُونَ
 مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ۖ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ۖ قُلْنَا يَنْتَارُ كُونِي
 بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ۖ وَأَرَادُوا بِهِ كَيْدًا

60. (قالوا . . . إبراهيم) They¹³² said among themselves: we heard a youth, called Ibrāhīm speak¹³³ of them with disrespect.

61. (قالوا . . . يشهدون) They said: bring him then before the eyes of the people,¹³⁴ haply they may bear witness.¹³⁵

62. (قالوا . . . يا إبراهيم) They said:¹³⁶ art thou the one who has done this to our gods, O Ibrāhīm?¹³⁷

63. (قال . . . ينطقون) He said:¹³⁸ rather he has done it:¹³⁹ the big one of them; so question them, if they ever speak.¹⁴⁰

64. (فرجعوا . . . الظالمون) They then turned to themselves and said:¹⁴¹ you it is who are the evil-doers.¹⁴²

65. (ثم . . . ينطقون) Thereafter they were put to utter confusion,¹⁴³ saying: certainly thou knowest that they speak not.¹⁴⁴

66. (قال . . . يضركم) He said:¹⁴⁵ do you worship them besides Allah what can neither profit you nor hurt you.

67. (اف . . . تعقلون) Fie upon you and upon what you worship besides Allah, Will you not then reflect?

68. (قالوا . . . فعلين) They said:¹⁴⁶ burn him and succour your gods, if you will be doing.¹⁴⁷

69. (قلنا . . . إبراهيم) We said:¹⁴⁸ O Fire I be thou coolness and safety for Ibrāhīm.¹⁴⁹

132. i. e., some of them.

133. (reproachfully). For ذكر see n. 82 above.

134. i. e., in the public view, so that he might confess.

135. (against him on the strength of that confession).

136. (after he had been brought before the public assembly).

137. . The question was purely formal, as Abraham had already said in the presence of a number of people that he would do something to the idols. 'Therach . . . who hurried to the apartment, where he found the broken idols and the food which Abram had placed before them.' In wrath and indignation he cried out unto his son,

saying: "what is this that thou hast done unto my gods?" (Polano, *op. cit.*, p. 36)

138. (continuing his irony, and, pointing to the chief idol).

139. *Ḳ* is a particle of digression; its English equivalents are: Nay, nay rather, not so, on the contrary, but. Here 'rather' is preferable.

140. It is obvious that the question of lying or deceit on the part of Abraham rises nowhere in the whole episode. He never intended to deceive, nor did he make a secret of his purpose or his feelings. *Cf.* the Talmud:—'And Abraham answered: I brought them savoury food, and behold they all grasped for it with eagerness at the same time all save the largest one, who, annoyed and displeased with their greed, seized that iron which he holds and destroyed them.' (Polano, *op. cit.*, p. 36).

141. (finding themselves beaten in the argument and outwitted, and overcome with shame).

142. *i. e.*, worthy of blame and reproach in worshipping these speechless gods.

143. *Lit.* They were made to turn over upon their heads. 'Their return to falsity being likened to a thing's becoming upside down.' (LL)

144. (so why dost thou ask us to interrogate them?) *Cf.* the Talmud:—"False are thy words", answered Therach in anger. "Had these images the breath of life, that they could move and act as thou hast spoken? Did I not fashion them with my own hands? Now, then, could the larger destroy the smaller ones?" (Polano, *op. cit.*, p. 36)

145. (finding the opportunity of his life and dealing his final stroke upon his opponents).

146. (on finding themselves absolutely worsted in the argument).

147. (anything at all to help your gods). Death by fire was a usual punishment in many ancient nations. *Cf.* the Talmud:—"During this time Nimrod convened his council . . . And the counsellors replied: "He who act disrespectfully to the king should meet death upon the gallows; this man has done more; he is guilty of sacrilege, he has insulted our gods; therefore he should be burned to death. If it be pleasing to the king, let a furnace be heated, day and night, and then let this Abram be cast therein." This advice pleased the king, and he commanded such measures to be taken forthwith.' (Polano, *op. cit.*, pp. 37, 38).

148. (as he was cast into the fire). According to the Jews:—"Nimrod ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast into it." (JE. I. p. 86)

149. (whereupon the heat of the fire miraculously ceased, and the pile turned into a sort of pleasant meadow). 'God Himself went down from heaven to rescue him.' (JE. I. p. 86) See P. XXIII, nn. 199-200.

الْأَخْمَرِينَ

يَعْقُوبَ

فَجَعَلْنَاهُمُ الْأَخْمَرِينَ ۖ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ۖ وَهَبْنَا لَهُ إِسْحَاقَ وَ
 يَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ۖ وَجَعَلْنَاهُمْ إِبْرَاهِيمَ يَدُودَ بَنِي إِسْرَءِيلَ ۖ وَوَحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ
 وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا الْتَاغِيِينَ ۖ وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي
 كَانَتْ تَعْمَلُ الْخَبِيثَاتِ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ۖ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ الصَّالِحِينَ ۖ وَ
 نُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۖ وَنَصَرْنَاهُ مِنَ الْقَوْمِ
 الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا

70. (وارادوا . . . الاخمرين) And they¹⁵⁰ wanted to do him harm, but We made themselves the worst losers.¹⁵¹

71. (ونجبه . . . للعالمين) And We delivered him and Lūṭ,¹⁵² to the land in which We had placed the blessings¹⁵³ for the worlds.

72. (ووهبنا . . . صالحين) And We bestowed upon him Is-ḥāq¹⁵⁴ and Y'aqūb as a grandson,¹⁵⁵ and each one We made righteous.¹⁵⁶

73. (وجعلهم . . . عديين) And We made them leaders,¹⁵⁷ guiding by Our command,¹⁵⁸ and We revealed to them the doing of good deeds and the establishment of prayers, and the giving of poor-rate; and of Us they were the worshippers.¹⁵⁹

74. (ولوطا . . . فسقين) And as to Lūṭ; We gave him judgement and knowledge,¹⁶⁰ and We delivered him out of the city which had been working foul deeds;¹⁶¹ verily they were a people evil, wicked.¹⁶²

75. (وادخله . . . الصالحين) And We caused him to enter Our mercy; verily he was of the righteous.¹⁶³

SECTION 6

76. (ونوحاً . . . العظيم) And as to Nūḥ Recall when he cried¹⁶⁴ aforetime,¹⁶⁵ We answered him and delivered him and his household from a mighty disaster.

150. *i. e.*, the idolaters.

151. (by frustrating all their designs). See P. XXIII. nn. 199-A, 200.

152. *i. e.*, his nephew and a prophet of God, Lot of the Bible. 'So Abram departed, as the Lord had spoken unto him; and Lot went with him.' (Ge. 12 : 4)

153. (both temporal and spiritual) : *i. e.*, Syria, the land of prophets and apostles, and of rivers and gardens. 'A land that floweth with milk and honey.' (Josh. 5: 6) 'And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.' (Ge. 12 : 5) 'And Abraham went up out of Egypt, he, and his wife, and

all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. . . . And Lot also, which went with Abraham, had flocks, and herds, and tents.' (Ge. 13: 1, 2, 5)

154. (as a son).

155. Or, 'an additional gift.' *ḥabīb* is both a grandson and an additional gift.

156. (as every prophet of God is bound to be). This truth, obvious to every Muslim reader, needed an express affirmation in view of extremely grave charges of immorality brought against these Israelite prophets in the Bible.

157. *i. e.*, exemplars; objects of imitation to a people. So these prophets of God were, the Qur'ān expressly and repeatedly affirms, models of religion and piety, and pre-eminently virtuous and holy, not mere diviners or interpreters of the Law to their people.

158. *i. e.*, preachers of the Law to their people.

159. Thus in Islam the role of the prophet is two fold. As an organ of Revelation, he is the preceptor of his people in true doctrines and right practices, and in himself he is a living embodiment of communion with God.

160. (commensurate with his dignity as a prophet).

161. (other than unnatural crimes). 'In Sodom every one who gave bread and water to the poor was condemned to death by fire'. (JE. XI. p. 424)

162. Cf. the OT:—'The men of Sodom were wicked and sinners before the Lord exceedingly.' (Ge. 13 : 13) See also P. VIII. nn. 563, 564.

163. This clear, powerful vindication of Lot's saintly character was the more needed to contradict and repudiate the most atrocious charge—of incest—brought against him in the Bible. (Ge. 19: 30-38) The rabbis, not to be outdone by the Bible, maintained that 'he was given over to lust; therefore he chose Sodom as his residence.' (JE. VIII. p. 186)

164. (to Us for the destruction of his rebellious people).

165. *i. e.*, before the time of the prophets mentioned in the text.

قَوْمَ سُوْرٍ فَأَعْرِفْتُمُ أَجْمَعِينَ ۝ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ۝ فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ۝ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُخْصِتَّكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ۝ وَلِسُلَيْمَانَ الرِّيحَ حَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا دَاوُدَ إِذْ يَكُنْ شَيْءٌ مِنْ عَمَلِهِ ۝ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ۝ وَالْيُوسُفَ إِذْ نَادَى رَبَّهُ أَنِّي مَسْنِي الْعُرْوَ وَانْتَ أَرْحَمُ

77. (ونصرناه . . . اجمعين) We succoured him against a people who belied Our signs; verily they were a people evil, so We drowned them all.¹⁶⁶

78. (و داؤد . . . شهادين) And as to Dā'ūd and Sulaimān, recall when they gave judgment regarding the tillage when *certain* people's sheep had pastured therein at night, and of the judgement concerning them¹⁶⁷ We were the witnesses.

79. (فهمناها . . . فعلين) So We gave insight into it to Sulaimān,¹⁶⁸ and to each of the two We gave judgment and knowledge.¹⁶⁹ And We so subjected the mountains that they should hallow Us along with Dā'ūd,¹⁷⁰ and also the birds;¹⁷¹ and We were the doers.¹⁷²

80. (وعلمناه . . . شكرونا) And We taught him the art of making the coats of mail for you¹⁷³ that it may protect you in your violence; are you then thankful?¹⁷⁴

81. (ولسليمان . . . عالمين) And to Sulaimān We subjected the wind, strongly raging, running at his com mand towards the land, wherein We had placed Our blessing;¹⁷⁵ and of everything We are the Knowers.¹⁷⁶

82. (ومن . . . حافظين) And of the devils¹⁷⁷ were some who dived for him,¹⁷⁸ and worked a work besides that;¹⁷⁹ and of them We were the Watchers.¹⁸⁰

166. See P. XII. nn. 121, 124.

167. i. e., the people; the parties concerned. The pronoun is plural, not dual, and refers to قوم; and حكمهم is 'judgment concerning them,' not 'their judgment'.

168. 'Solomon was noteworthy for sagacity and discernment. . . . He was famed for his wisdom.' (VJE. p. 610) 'He discharged every duty with great accuracy, that might have been expected from such as are aged, and of the greatest prudence. He was resolved to go to Hebron, and sacrifice to God upon the brazen altar that was built by Moses. Accordingly he offered there burnt offerings, in number a thousand. . . . As he was asleep that very night, God appeared to him, and commanded him to ask of him some gifts which he was ready to give him as a reward for his piety. . . . Said he, "Give me, O Lord, a sound mind, and a good

understanding, whereby I may speak and judge the people according to truth and righteousness." With these petitions God was well pleased; and promised to give him all those things that he had not mentioned in his option, riches, glory, victory over his enemies: and in the first place understanding and wisdom, and this in such a degree as no other mortal man, neither kings nor ordinary persons, ever had." ("Ant." VIII. 2: 1) 'The justice of Solomon was proverbial. . . . His judicial wisdom was displayed in the memorable history of the two women who contested the right to a child.' (Milman, *op. cit.*, I. p. 251) His early decision of a certain intricate case immediately made him famous and has greatly helped to maintain his reputation for wisdom ever since. It showed an instinctive insight into the workings of the human heart very remarkable in so young a man, and a keenness of practical discernment of a kind invaluable in one whose chief duty was to act as the supreme judge.' (DB. IV. pp. 562, 563) See also P. XIX. n. 419.

169. (of the twain).

170. (so that David's judgment was also right, although Solomon's was better).

171. Cf. the OT:—'Praise ye the Lord. . . Mountains and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things and flying fowls.' (Ps. 148: 1, 9-10)

172. (thereof): *i. e.*, it was We, the Author of the universe, who brought about all this.

173. (O mankind!) Note that the Holy Qur'ān nowhere asserts or even implies that David was the *inventor* of the coast-of-mail. It only affirms, by implication, that he made a great and beneficent use of them.

174. (to Us, as you ought to be, for being taught the making of this great weapon of defence).

175. *i. e.*, the land of Syria, whither he returned from his excursion.

176. *i. e.*, it is We who know every event with perfect truth and accuracy, whether it is known to human students or not.

177. *i. e.*, perhaps the infidel genii who served Solomon. شيطان is not only 'the devil', 'but any that is exceedingly, or inordinately, proud or corrupt or unbelieving or rebellious' whether 'of mankind' or 'of the *Jinn*, a genii, and of beasts' (LL). قال ابو عبيدة الشيطان اسم لكل عارم من الجن والانس والحيرانات (Rgh).

178. (in the sea). According to the rabbis, Solomon's 'control over the demons, spirits, and animals augmented his splendour, the demons bringing him precious stones, besides water from distant countries to irrigate his exotic plants' (JE. XI. p. 440)

179. (such as the building of cities and palaces).

180. *i. e.*, it was We who controlled the unruly genii, and subjected them to Solomon's control; so the fact need not look incredible.

الزَّكِيَّاتِ

اَقْرَبَ

الرَّحِيمِينَ ۖ فَاسْتَجَبْنَا لَهُ وَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَ
ذَكَرْنَا لِلْعَبِيدِينَ ۖ وَاسْمِعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ۖ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِنَ الصَّالِحِينَ ۖ وَذَا النُّونِ إِذْ ذُهِبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ
إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۖ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُبَيِّئُ الْمُؤْمِنِينَ ۖ
وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۖ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ
لَهُ

83. (وايوب . . . الرحمن) And as to Ayyūb,¹⁸¹ recall when he cried to his Lord:¹⁸² verily affliction has touched me, and Thou are the Most Merciful of the mercifuls.¹⁸³

84. (فاستجبنا . . . للعبدين) So We answered him,¹⁸⁴ and We removed from him what was with him of the affliction, and We gave restoration to him his household and along with them¹⁸⁵ the like thereof as a mercy from Us and a remembrance to the devotees.¹⁸⁶

85. (واسماعيل . . . الصابرين) And as to Ismā'il and Idrīs¹⁸⁷ and Zul-kifl!¹⁸⁸ Each was steadfast.¹⁸⁹

86. (وادخلنهم . . . الصالحين) And We caused them to enter Our mercy, verily they were of the righteous.¹⁹⁰

87. (وذا النون . . . الظالمين) And as to Zun-nun,¹⁹¹ recall when he departed with anger¹⁹² and imagined¹⁹³ that We could have no power over him,¹⁹⁴ and then he cried in the layer of darknesses,¹⁹⁵ there is no god but Thou! hallowed be Thou! verily I have been of the wrong-doers.¹⁹⁶

88. (فاستجبنا . . . المؤمنين) So We answered him and We delivered him from the distress;¹⁹⁷ and thus do We deliver the believers.¹⁹⁸

89. (وذكر يا . . . الوارثين) And as to Zakariyya, recall when he cried to his Lord:¹⁹⁹ Lord! leave me not heirless²⁰⁰ though Thou art the best of inheritors.²⁰¹

181. Job of the Bible, a descendant of Esau, and in the fifth generation from Abraham. He was a very prosperous man and of exemplary virtue and piety. See also P. XXIII. n. 391.

182. (after the loss of his sons and himself being afflicted with a loathsome disease). He had seven sons and three daughters, all of whom suddenly died in a house-collapse. (Job. 1: 2, 9)

183. (so have mercy on me, and cure me of this fell disease).

184. (and his faith in God was rewarded).

185. (the members of his family being doubled).

186. *i. e.*, unto the true and faithful servants of God.

187. See P. XVI. nn. 181 ff.

188. Probably an Arabicized form of Ezekiel. 'In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity. The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.' (Ezek. 1: 2, 3) 'He was among the aristocracy whom Nebuchadnazzar (597 B.C.), after the first capture of Jerusalem, carried off to be exiles in Babylonia. . . . His prophecies extended over twenty-two years.' (J.E.V. 313-14) 'The traditional burial-place of the prophet Ezekiel, . . . is shown at Kefil, near Birs Nimrud; for centuries it has been a favourite place of pilgrimage for Mohammedans as well as for Jews.' (p. 316) Speaking of the ruins of Babylon, says an explorer and traveller of the last century:—'To the south-west, in the extreme distance, rose the palm trees of Kefil, casting their scanty shade over a small dome, covering the tomb of Ezekiel. To this spot annually flock in crowds, as their forefathers have done for centuries, the Jews of Baghdad, Hillah and other cities of Chaldea, the descendants of the captives of Jerusalem, who still linger in the land of their exile.' (Layard, *Ninneveh and Babylon*, p. 281). See also P. XXIII. n. 411.

189. *i. e.*, steadfast in faith.

190. (and not guilty of moral delinquencies so falsely ascribed by the Jews).

191. Jonah of the Bible. See P. XI. n. 402. ذوالنون is literally 'man of the fish', so called because he was swallowed by a huge fish.

192. (against his people who refused to believe in him, but without the permission of his Lord). See P. XI. n. 403. غاضبه means 'I broke off from him, or quitted him, in anger, or enmity' (LL). So the phrase means, 'he went away, breaking off from his people, or quitting them in anger or enmity.'

193. (in his innocence).

194. *i. e.*, take him to task for his unauthorised flight.

195. (in the belly of the fish). The plural number of 'darknesses' is indicative of darkness of night and of storm and of the fish's body.

196. (so forgive me, my Lord!). The forgiveness he craves is for the error of judgment, and not for any sin. The prophets of God are the very first to own and acknowledge their mistakes, however unintentional or trivial they may have been.

197. (he was in): *i. e.*, he was cast out ashore by the fish, and he landed safely.

198. (from every affliction and distress, unless it be desirable in the universal Plan).

199. (in his old age). See P. III. n. 383ff.

200. (and childless, but bestow on me a child to carry on my work for Thee).

201. *i. e.*, though I know that no son can be immortal, and all things must go back to Thee.

الْأَنْبِيَاءُ

الْقُرْآنُ

رُوحَهُ إِنْهُمْ كَانُوا يُسْعَوْنَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خِشَعِينَ ۝ وَالَّتِي أَحْصَيْنَا فَرْجَهَا
فَنَنْفِئُهَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ۝ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ۝ وَ
تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا يَجْعُونَ ۝ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ ۖ وَ
إِنَّا لَهُ كَنُيُوتٌ ۝ وَحَرَمٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ۝ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ
مِمَّنْ كُلِّ حَذَبٍ يَنْسِلُونَ ۝ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارِ الَّذِينَ كَفَرُوا ۖ يَوِيلُنَا قَدْ كُنَّا

فِي

90. (فاستجبنا . . . خضعين) So We answered him and bestowed on him Yaḥyā and We made sound for him his spouse²⁰² Verily *all of them*²⁰³ were wont to vie with one another in good deeds and to call upon Us with longing and dread²⁰⁴ and they were before Us meek.²⁰⁵

91. (والتى . . . العالين) And *as to* she who guarded her chastity,²⁰⁶ We breathed into her²⁰⁷ of Our spirit,²⁰⁸ and made her and her son²⁰⁹ a sign²¹⁰ unto the worlds.

92. (ان . . . فاعبدون) Verily this community of yours is a single community,²¹¹ and I am your Lord; so worship Me.²¹²

93. (وتقطعوا . . . راجعون) And they²¹³ split up their affair²¹⁴ among them,²¹⁵ all shall return to Us.²¹⁶

SECTION 7

94. (فمن . . . كتبون) Whosoever works righteous deeds, and he is a believer, there shall be no denial of his endeavour;²¹⁷ and We are for him the writers.

95. (وحرام . . . يرجعون) And a ban *is laid* on every town which We have destroyed that they²¹⁸ shall not return.²¹⁹

96. (حتى . . . يسلون) Until when Yājūj and Mājūj are let out²²⁰ and from every mound they are trickling down.²²¹

202. (for bearing a child, and removed her barrenness). See P. III. nn. 391 ff.

203. *i. e.*, all the prophets and saintly persons mentioned above.

204. Desire and fear are the two ultimate springs of human conduct.

205. (as befits the true men of God). Cf. the OT:—‘The Lord raiseth those that are bowed down.’ (Ps. 146 : 8) ‘The Lord lifteth up the meek’ (Ps. 147 : 6) ‘He will beautify the meek with salvation.’ (Ps. 149 : 4) And the NT:—‘Blessed are the meek : for they shall inherit the earth.’ (Mt. 5 : 5).

206. (and not once came near to unchastity as maliciously said by her

Jewish calumniators). The reference is to Mary, the mother of Jesus. See P. VI. n. 538.

207. (through Our arch-angel Gabriel).
208. (which caused her conception).
209. Jesus (on whom be peace!).
210. (of Our ability to generate a child without the agency of a father).
211. (O Muslims!) *i. e.*, this way of life which is prescribed for you is the same as has been preached and practised by all the prophets and holy men and women, howsoever widely divided by time and space; Islam is only a continuation of that old religion.
212. This is the gist of the universal religion.
213. *i. e.*, the erring humanity.
214. *i. e.*, the affair of their religion.
215. *i. e.*, instead of keeping to the old, primal religion of humanity the erring people have divided themselves into various jarring sects.
216. (and then they shall come to know).
217. (in the Hereafter) *i. e.*, his efforts in the right cause, however small, shall by no means be lost.
218. *i. e.*, the citizens of the that place.
219. (to the world any more).
220. (from their barrier, and a passage is opened for them at the approach of the Last Day). For these turbulent, lawless hordes see P. XVI. n. 40.
221. (in their swarming numbers, their irruption indicating the approach of the end of the world). Cf. the NT:—'And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.' (Re. 20: 8) References to Gog and Magog in the Bible are many, specially, in the Book of Ezekiel, but Magog, according to the Biblical scholars, is a slip for Gog, and the name Gog 'is a collective one, for a whole series of peoples coming from the north, and threatening at one time, during the 7th century, to engulf the Semitic world, much as the Goths and Vandals threatened the Roman Empire'. (DB. V. 80).

﴿قُرْبَ﴾ ﴿الْغَيْبِ﴾

عَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿رَبُّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ﴿لَوْ كَانَ هَؤُلَاءَ إِلَهًا مَا وَرَدُوهَا وَكُنْ فِيهَا خَالِدُونَ ﴿لَهُمْ فِيهَا زَوْجَةٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَمَتْ أَنفُسُهُمْ خَالِدُونَ ﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن

97. (واقترب . . . ظالمين) And there shall approach the true promise,²²² and lol! the eyes of the disbelieving shall be staring.²²³ Woe to us! surely we have been unheeding: aye! we have been the wrong-doers.²²⁴

98. (انكم . . . واردون) Verily you and whatever you worship besides Allah shall be firewood for Hell:²²⁵ you shall go down to it.

99. (لو كان . . . خلدون) Had these been gods, they would not have gone down to it, and all of them,²²⁶ shall abide²²⁷ therein.

100. (لهم . . . يسمعون) Theirs shall be roaring therein, and therein they shall hear not.²²⁸

101. (ان الذين . . . مبعدون) Verily those for whom good reward has preceded from Us,²²⁹ they shall be kept far away therefrom.²³⁰

102. (لا يسمعون . . . خلدون) They shall not hear a whisper of it, and they shall abide²³¹ in that felicity for which their souls long.

103. (لا يحزنهم . . . توعدون) Them, the Great Terror²³² shall not grieve, and angels shall meet them:²³³ this is your Day which you were ever promised—

104. (يوم . . . نعلن) the Day when²³⁴ We shall roll up the heavens like as the rolling up of a scroll for books. Even as We began the first creation,²³⁵ We shall restore it:²³⁶ a promise binding upon Us; verily We are the doers.

222. i. e., the promise of Resurrection and Judgment.

223. (with horror and bewilderment).

224. (ignoring and disregarding all warnings).

225. (O idolater!) See P. I. n. 103.

226. i. e., both you and they.

227. (for ever).

228. (aught, in the midst of their own groans and lamentations). For زفير see P. XII. n. 309.

229. (and who have accordingly acquitted themselves so well in their lifetime).

230. *i. e.*, from Hell.

231. (for ever).

232. *i. e.*, the second sounding of the Trumpet at the time of Resurrection.

233. (with this greeting).

234. (at the first sounding of the Trumpet).

235. (out of nothing).

236. (at the Resurrection).

اقْرَبِ..

الْأَنْبِيَاءِ

بَعْدَ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ۝ إِنَّ فِي هَذَا لَبَلَاءً لِقَوْمٍ غَيْبِينَ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝ قُلْ إِنَّمَا أُوْحِيَ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝ فَإِنْ تَوَلَّوْا فَقُلْ ادْعُوا إِلَهُكُمْ عَلَى سَوَاءٍ ۖ وَإِنِ ادْعَيْتُمُوهُ فَتَنَةً لِّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ۝ قُلْ رَبِّ احْكُم بِالْحَقِّ ۖ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۝

105. (ولقد . . . الصالحون) Assuredly We have prescribed in the Scripture after the admonition²³⁷ that the land²³⁸ My righteous bondmen will inherit it.²³⁹

106. (ان . . . عبيد) Verily in this²⁴⁰ is a preaching for a people who are true worshippers.²⁴¹

107. (وما . . . للعالمين) And We have not sent thee²⁴² except as a mercy to the worlds.²⁴³

108. (قل . . . مسلمون) Say thou: *this* only has been Revealed to me:²⁴⁴ your god is only One God;²⁴⁵ do you submit then?²⁴⁶

109. (فإن . . . توعدون) Then if they turn away,²⁴⁷ say thou: I have proclaimed to you *all* alike;²⁴⁸ and I do not know whether nigh or far is what you are promised.²⁴⁹

110. (إنه . . . تكتُمون) He knows what is spoken aloud, and He knows that you hide.

111. (وان . . . إلى حين) I²⁵⁰ do not know:²⁵¹ haply it²⁵² may be a trial for you, and an enjoyment for a season.²⁵³

112. (قل . . . تصفون) He²⁵⁴ says:²⁵⁵ Lord! judge thou with truth.²⁵⁶ And Our Lord is the Compassionate whose help is sought against what you utter.²⁵⁷

237. For زبور see P. VI n. 66. The word is of general application, and means any heavenly book, not necessarily the Psalms of David. الذِّكْر may also mean the Preserved Tablet, the Book of Eternal Divine decrees.

238. The 'land' may here mean the 'land of the heavens.' (JA; Rz; Th) It refers to the land of the heaven or the holy land of Syria. (IQ).

239. 'The righteous shall inherit the land and dwell therein for ever.' (Ps. 37: 29) But the word صالح also signifies 'Suitable, fit or neat,' so the phrase may also be rendered: such of My bondmen shall inherit the land as are fit for it. There is yet a third interpretation, more acceptable to the orthodox view than the two preceding. It is this: And assuredly We have prescribed in the scriptures after (having ordained it in) the Preserved Tablet that My bondmen righteous shall inherit the land (of Paradise).

240. i. e., in the Qur'ān.

241. *i. e.*, those who would truly worship God.
242. (O Prophet!).
243. (and not to a particular country or age). The holy Prophet's life serves as a universal guide in every little detail of life.
244. (in respect of Godhead).
245. This *ḥ'* as distinguished from previous *ḥ'* restricts 'your God' to unity.
246. (to Him as believers).
247. (still, from the confession of God's unity).
248. (the true religion with all the energy and earnestness at my command).
249. That is for God alone to decree. A faithful delivery and exposition of God's message has nothing to do with the announcement of the date and hour of the Divine Judgement.
250. ——a mere mortal that I am——
251. (for certain).
252. *i. e.*, the respite granted to you.
253. *i. e.*, a fleeting enjoyment of the worldly riches till the time of death.
254. *i. e.*, the holy Prophet.
255. (when all the means of persuasion had failed).
256. (between me and the infidels).
257. (in the way of blasphemies and calumnies).

الْحَجَّ

اِقْرَبْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝
يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَمَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ۝ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مُّرِيدٍ ۝ كَتَبَ عَلَيْهِ أَنَّهُ
مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابٍ أَلِيمٍ ۝ يَا أَيُّهَا النَّاسُ

Sūrat-ul-Hajj

The Pilgrimage. XXII

(Madinian, Partly Makkan, 10 Sections and 78 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يَا أَيُّهَا النَّاسُ . . . عظيم) O mankind! fear your Lord,²⁵⁸ the quake of the Hour is to be a thing mighty.²⁵⁹
2. (يوم . . . شديد) The Day when you behold it every suckling woman shall forsake what she suckles, and every pregnant woman shall lay down her burden;²⁶⁰ and thou shall perceive²⁶¹ mankind as drunk;²⁶² whereas drunk they will be not, but the torment of Allah shall be terrible.
3. (ومن . . . مرید) And of mankind is he who disputes respecting Allah²⁶³ without knowledge, and follows any devil froward:²⁶⁴
4. (كتب . . . السور) against whom it is prescribed; whosoever befriends him, him he²⁶⁵ shall lead astray and shall guide him on to the torment of Flame.

258. (and therefore come to believe in the true religion). Fear of God always implies hatred of evil and wrong, and makes for truth and righteousness. Cf. the OT:—'Sanctify the Lord of hosts himself; and let him be your fear and let him be your dread'. (Is. 8: 13) And the NT:—'Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.' (Lk. 12: 5).

259. (and it shall be only one of the many terrible events heralding the Day of Judgment).

260. So great will be the terror on that Dreadful Day!

261. (O reader!).

262. So inebriated and void of intellectual powers will they appear!

263. i. e., respecting His nature and attributes.

264. (in his extreme rebellion). The allusion, in particular, is to one Nudhar ibn-ul Hārith who denied the Resurrection and maintained that the angels were the daughters of God.

265. —the embodiment of evil—

الْحَجَّ ۝ ۱۱

إِن تَرَىٰ

إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ
 مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِذَ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
 لِنَبْلُغُ أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَقَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
 وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝ ۱۲ ذَلِكَ يَتَنَبَّأُ
 اللَّهُ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ ۱۳ وَإِنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَإِنَّ اللَّهَ
 يَبْعَثُ مَنْ فِي

5. (يا أيها الناس . . . تبيح) O mankind! if you be in doubt respecting the Resurrection, then *know* We have created you of the dust, then of a drop, then of a clot, then of a piece of flesh, fashioned²⁶⁶ and unfashioned,²⁶⁷ that We might manifest to you *Our power*. And We settle into the wombs what We will for a term determined.²⁶⁸ Then We bring you forth *as* babies, then We let you reach your maturity.²⁶⁹ And of you is he who dies *early*,²⁷⁰ and of you is he who is brought back to the most abject age,²⁷¹ so that after knowing he knows not aught.²⁷² And thou²⁷³ seest the earth withered up, and when We send down on it water, it stirs²⁷⁴ and swells, and it grows all manner of luxuriant *growth*.²⁷⁵

6. (ذلك . . . قدير) That *is so*,²⁷⁶ because Allah! He is the Truth,²⁷⁷ and He²⁷⁸ quickens the dead, and verily He²⁷⁹ is Potent over everything — —

266. (in some cases).

267. (in other cases).

268. *i. e.*, until the natural time of delivery.

269. (it is *We* who cause all these steps and stages, and it is *We* who shall raise you).

270. (before reaching maturity).

271. *i. e.*, to a state of decrepitude and dotage.

272. This refers to the failing memory of the extreme old age.

273. (O reader!).

274. (to life).

275. *نوح* may well hint to the fact of all vegetable life being in pairs.

276. The argument in brief is: cannot the God Who created man and nature, out of nothing, as easily raise the dead?

277. *i. e.*, the Ultimate Reality: Perfect in Himself.

278. —Perfect in His action—

279. —Perfect in His attributes—

الْحَجَرِ

الْقَبْرِ

الْقُبُورِ ۝ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُبِينٍ ۝ ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُزِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ۝ ذَلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝ وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فَتْنَةٌ اِنْقَلَبَ عَلَى وَجْهِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَمَا لَا يَنْفَعُهُ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۝ يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ ۝ إِنَّ

7. (وان . . . القبور) and because the Hour is coming—there is no doubt about it—and because Allah will raise up those who are in the graves.²⁸⁰

8. (ومن . . . منير) And of mankind is he who disputes respecting Allah²⁸¹ without knowledge or guidance or an illuminating Book—

9. (ثاني . . . الحريق) magnifying himself²⁸² that he may lead *others* astray from the way of Allah; for him shall be humiliation in this world,²⁸³ and on the Day of Judgment We will make him taste the torment of Burning.

10. (ذلك . . . للعبيد) That is because of what thy hands have sent forth.²⁸⁴ and verily Allah never wrongs His creatures.²⁸⁵

SECTION 2

11. (ومن . . . المين) And of mankind is he who worships Allah upon the very edge;²⁸⁶ if there happens to him any good²⁸⁷ he is contented with it, but if there befalls him a trial,²⁸⁸ he turns round on his face. He loses *both* this world and the Hereafter, that indeed is a manifest loss.^{288-A}

12. (يدعوا . . . البعيد) He²⁸⁹ calls upon that, besides Allah, what can neither hurt nor profit him.²⁹⁰ That indeed is a straying far-off.

13. (يدعوا . . . العشير) He calls upon him from whom harm²⁹¹ is *much* nearer than benefit;²⁹² surely ill the patron! ill the comrade!

280. The doctrine of Resurrection had come to be ignored, when not actually denied, by the Jews and the Christians of the Prophet's time, and was of course openly ridiculed by the pagans. 'The Resurrection of the body was denied by his fellow-citizens as an idle imagination;' and the prophet was denounced 'as a sorcerer or magician, who would pretend that a living body could be reproduced from dust and dead man's bones.' (Muir, *op. cit.*, p. 78) Among the Jews, 'the Sadducees denied the resurrection.' (JE. X. p. 383).

281. *i. e.*, respecting His nature and attributes. Here the allusion, in particular, is to Abū Jahl, the leader of the Makkan pagans.

282. *i. e.*, *Lit.* bending his neck *i. e.* behaving proudly. (LL)
283. Abū Jahl was slain, and his army completely crushed, in the battle of Badr.
284. (of thy black deeds). This will be said to him.
285. (so there can be no question of His inflicting a punishment unless the culprit deserved it thoroughly).
286. *i. e.*, very half-heartedly, as one standing on a verge. The allusion is to certain Arabs of the desert, who came to Madina, and professed to join Islam.
287. *i. e.*, worldly loss.
288. *i. e.*, some worldly gain.
- 288-A. *i. e.*, extreme and irreparable.
289. *i. e.*, this renegade, after he has relapsed into idolatry.
290. A contemptuous reference, of frequent recurrence, to idols in the Qur'ān.
291. (to the worshipper).
292. (to the worshipper). The meaning is: the harm of idol-worship is sure and patent, while any advantage accruing therefrom is only imaginary.

بِقُدْرَتِهِ

الْمَعْرُوفِ

اللَّهُ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۝ مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ۝ وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ ۖ وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يُرِيدُ ۝ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجْزِيَّ وَالْجَوْسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ

14. (ان . . . يريد) Verily Allah shall make those who believe and work righteous *deeds* enter Garden with running streams. Verily Allah performs whatsoever He intends.²⁹³

15. (من . . . يغيظ) Whosoever has been imagining that Allah will not make him²⁹⁴ triumphant²⁹⁵ in this world and the Hereafter, let him stretch a cord up to the heaven²⁹⁶ and let him cut it,²⁹⁷ and let him look if his guile can do away that at what he enrages.²⁹⁸

16. (وكذلك . . . يريد) And thus²⁹⁹ We have sent it³⁰⁰ down as evidences, and verily Allah guides whom He intends.³⁰¹

17. (ان الذين . . . شهيد) Verily those who believe and those who are Judaized³⁰² and the Sabians³⁰³ and the Nazarenes³⁰⁴ and the Magians³⁰⁵ and those who associate—verily Allah will decide between them³⁰⁶ on the Day of Judgment; verily Allah is over everything a Witness.³⁰⁷

293. (and He is not hampered by any limitations). God's powers are absolutely unlimited, not restricted, like the power and authority of so many higher gods of polytheism.

294. *i. e.*, the holy Prophet.

295. *نصرة*, in this instance, is not 'God aided him', but 'God made him to be victorious, to conquer, or to overcome.' (LL)

296. (and ascend to the heaven thereby).

297. (when he has reached to the heaven). 'It' refers to Revelation or divine assistance. (Th) The meaning is: let him try his utmost, and see whether he can by any means cut off or intercept God's help.

298. 'Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.' (Pickthall),

299. *i. e.*, as a similar outcome of Our will.

300. *i. e.*, the Holy Qur'ān.

301. (in consonance with His universal Plan).

302. See P. I. n. 274.

303. See P. I. n. 276: P. VI. n. 514.

304. See P. I. n. 275.

305. *i. e.*, the followers of Zoroaster. In Islamic law they are classed with the 'people of the Book, and on payment of *Jizya* can thoroughly enjoy security for their persons, possessions and religious practices.'

306. (in a practical, demonstrable way).

307. (so He will requite everyone according to his deeds).

اَقْتَرَبَ ..

وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝
 هَٰذِهِنَّ خَصْمَتَيْنِ اِخْتَصِمُوا فِي رُءُوسِهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن تَارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ
 الْحَمِيمُ ۝ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝ وَلَهُمْ مَقَامٌ مِّنْ حَدِيدٍ ۝ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا
 مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۝ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝ وَ
 هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا

18. (الم . . . ما يشاء.) Seest thou not that Allah! Him adore³⁰⁸ whosoever is in the heavens and on the earth, and the sun and the moon and the mountains and the trees and the beasts and many of mankind?³⁰⁹ And there are many of them on whom torment³¹⁰ is justified.³¹¹ And whom Allah despises,³¹² none can honour And Allah does whatsoever He wills.³¹³

19. (هذه . . . الحميم.) These two³¹⁴ are opponents who contended respecting their Lord; then as for those who disbelieved, raiments of fire shall be cut out³¹⁵ for them, and hot water shall be poured over their heads.

20. (يصهر . . . والجلود.) Melted thereby shall be what is in their bellies³¹⁶ and also their skins.

21. (ولهم . . . حديد.) And for them shall be maces of iron.³¹⁷

22. (كلما . . . الحريق.) So oft as they, because of anguish, would seek to go forth, they shall be sent back to it : taste the torment of Burning.

SECTION 3

23. (إن الله . . . حرير.) Verily Allah will make those who believe and work righteous deeds enter Gardens with running streams, where they will be bedecked with bracelets of gold, and with pearls, and their garment therein will be of silk.³¹⁸

308. (whether consciously or unconsciously). 'The primary significance of سجود . . . تذلل is the subordination of inanimate things to God, we understand, in the Kuran, as denoting obedience to that whereto they are made subservient,' (LL).

309. i. e., all created beings have perforce to submit themselves to His physical laws.

310. (in consequence of their wilful rejection of God's religion).

311. (in the interests of justice).

312. (in consequence of his deliberate disobedience).

313. (in consonance with His infinite Wisdom and universal Plan).

314. *i. e.*, the true believers on the one hand, and the infidels comprising of several varieties, on the other).

315. (in Hell). *Cf.* the NT:—'So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.' (Mt. 13 : 50) Also Mt. 25 : 41, Mk. 9 : 43, 46.

316. *i. e.*, their bowels.

317. (for torment). *مقاع* means sticks by which animals are controlled.

318. The use of silk, forbidden on the earth to men, will be perfectly lawful in the heaven.

إِقْتَدِبْ

الْفَجْ

إِلَى صِرَاطِ الْحَمِيدِ ۝ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ
 سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلِمْ نَفْسَهُ مِنْ عَذَابِ إِلِيمٍ ۝ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ
 مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ فِي شَيْءٍ وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝ وَأَذِّنْ فِي
 النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝ لِيَشْهَدُوا مَنَافِعَ لَهُمْ
 وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقْنَاهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ النَّاسِ
 الْفَقِيرِ ۝

24. (وهدوا . . . الحيد) Guided³¹⁹ they have been unto goodly speech³²⁰ and guided they have been to the path of the Praiseworthy.

25. (ان الذين . . . الم) Verily those who disbelieve and hinder *others* from the path of Allah and from the Sacred Mosque³²¹ which We have made for mankind,³²² equal in respect of which are the dweller therein and the stranger.³²³ Whosoever will seek profanity therein wrongfully,³²⁴ We shall make him taste of an afflictive torment.

SECTION '4

26. (واذ . . . السجود) Recall when We settled for Ibrāhīm the place of the House,³²⁵ saying: associate not then with Me aught, and keep pure My House for those who circumambulate and those who stand up and those who bow and prostrate themselves.³²⁶

27. (واذن . . . عميق) And proclaim thou among mankind the pilgrimage;³²⁷ they shall come to thee on foot and on any lean mount,³²⁸ coming from every deep defile³²⁹—

28. (ليشهدوا . . . الفقير) that they may witness the benefits³³⁰ to them³³¹ and may mention³³² the name of Allah on the days known³³³ over the beast cattle³³⁴ with which He has provided them. So eat of it, and feed the hungry poor.

319. (while in the world, and it is this guidance which has entitled them to all these rewards).

320. *i. e.*, the profession of God's unity.

321. (at Makka).

322. *i. e.*, the Sacred Mosque is open to everyone for worship, and the Muslims have every right to visit it.

323. Note the universal character of the Central Mosque of Islam; its doors must remain open equally to all worshippers of the One, Universal God.

324. *i. e.*, out of sheer impiety. Violation of the Sacred territory, abominable always, is doubly so when it is done purposely.

325. i. e., at the site of the House, the building itself being non-existent at the time.

326. The House is to be kept always perfectly clean both in a literal and a figurative sense—clear of all material and spiritual filth—for all true worshippers of the One Universal God, the House itself is not to be taken as an object of worship; it is simply a *place* of worshipping the One.

327. And it is to this proclamation made by Abraham thousands of years ago—before the era of the press, the post, the telegraph, the wireless, the radio and other such paraphernalia of modern publicity and propaganda—that the mankind has been responding during all these centuries, by performing the pilgrimage in their tens and hundreds of thousands every year!

328. (worn out and famished by a long journey). The phrase is expressive of fatiguing journey and great distance.

329. Of the vast throngs that gather together every year from the farflung lands of Islam speaks an English Muslim lady as an eye-witness:—‘Some had trudged the pilgrim road through the burning deserts of Africa, or come on foot and camel across the great steppes of Asia. Many arrived by sea from the lovely islands of Java and Sumatra, from India and from China; from east, from west the mighty hosts were gathered . . . Some of the poorer pilgrims from far countries had been on the way and the tiny children carried on their backs or astride their shoulders were born during the long track.’ (Lady Cobbold, *op. cit.*,)

‘A constant trek of pilgrims across Central Africa, from Senegal, Liberia, Nigeria, is ever on the move eastward and increasing in numbers as it goes along. Some are on foot, others on camelback. The majority are men, but a few are women and children. They trade, they beg, they work their way into the Highly Honoured Makkah (al-Mukarramah) and the Greatly Illuminated City (al-Madinah al-Munawwarah) . . . The four major caravans are those from al-Yaman, al-Iraq, Syria and Egypt.’ (Hitti, *op. cit.*, pp. 134-135).

330. (primarily spiritual and moral, and secondarily material). ‘To visit the birthplace of Islam, to tread the sacred ground hallowed by the memories of Muhammed’s long toil and sufferings in his struggle to call erring humanity back to God, is to re-live those glorious years of sacrifice and martyrdom, is to have one’s soul kindled by that celestial fire which lighted up the whole earth. But this is not all . . . If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage . . . Distances are annihilated. Differences of sects are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Moslems in one great brotherhood and makes them conscious of the glorious heritage that is theirs. Then, when the religious duties are over, merchants from all lands discuss trade and commerce and transact business with each other, theologians and jurists discuss questions of religion and jurisprudence, scientists the latest advances in science, men of letters literature,

financiers problems of finance, politicians and statesmen questions of national and international politics.' (Lady Cobbold, *op. cit.*, Intro. pp. XVI-XVII).

331. 'No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea.' (Arnold, *Preaching of Islam*, p. 415-16) 'In Mecca yearly two or three hundred thousand Moslems from all parts of the world come together to celebrate the hajj'; and 'Chinese, Malays, Indians, Tatars, Turks, Egyptians, Berbers, and Negroes . . . meet on this barren desert soil and carry home profound impressions of the international significance of Islam.' (Hurgronje, *Mohammadenism*, *op. cit.*, p. 160) 'The institution of Hadj does not represent to the Moslems merely a sacred institution but also a League of Nations, an International Academy of Art and Science, and an International Chamber of Commerce all in one. Professor Snouk Hurgronje says: The ideal of a league of human races has indeed been approached by Islam more nearly than by any other; for the League of Nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame.' (Lady Cobbold, *op. cit.*, Intro. pp. XVII-XVIII) 'Of all world religions Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour and nationality—at least within the confines of its own community. The line is drawn only between believers and the rest of mankind. These hajj gatherings have undoubtedly contributed their share towards the achievement of that result. They have further provided excellent opportunities for the propagation of sectarian ideas among peoples coming from lands not bound together by the modern means of communications and where the voice of the press is not yet a living voice. Such a movement as the Sanūsi in northern Africa owes its inception and early propagation to the intercourse provided by the pilgrimage to Makkah.' (Hitti, *op. cit.*, p. 136) See also P. II. nn. 297.

332. (in gratitude).

333. *i. e.*, the 10th, 11th, 12th of Zul-Hijja when the sacrifices are to be slain.

334. *i. e.*, cows, camels, goats and sheep.

الْبَيْتِ

الْقُرْبَىٰ

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ الْعَتِيقِ ۖ ذَٰلِكَ وَمَنْ يُعْظَمْ —
 حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأَجَلْتُ لَكُمْ الْأَنْعَامَ إِلَّا مَا بَيْنَ يَدَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ
 الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ حُنْفَاءُ لِلَّهِ غَيْرُ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَذَ مِنَ السَّمَاءِ
 فَتَخْطَفُهُ الظُّيُورُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ ۖ ذَٰلِكَ وَمَنْ يُعْظَمْ سَعَادَةُ اللَّهِ فَإِنَّهَا مِنْ
 تَقْوَى الْقُلُوبِ ۖ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ۖ وَلِكُلِّ أُمَّةٍ
 جَعَلْنَا مَنَسَكًا لِّذِكْرِ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ بَهِيمَةٍ

29. (ثم . . . العتيق) Thereafter let them³³⁵ cleanse their unkemptness³³⁶ and fulfil their vows³³⁷ and circumambulate the Ancient House.³³⁸

30. (ذلك . . . قول الزور) Thus it is. And whosoever respects the ordinances of Allah³³⁹ it will be better for him with His Lord. And allowed to you are the cattle,³⁴⁰ save what have been rehearsed unto you;³⁴¹ so avoid the pollution of the idols,³⁴² and avoid the falsehood³⁴³ —

31. (حنفاء . . . يحق) reclining unto Allah,³⁴⁴ not associating *ought* with Him. And whosoever associates *ought* with Allah,³⁴⁵ it is as though he had fallen from the sky³⁴⁶ and birds³⁴⁷ had snatched him away,³⁴⁸ or the wind had swept him to a remote place.³⁴⁹

32. (ذلك . . . القلوب) Thus it is. And whosoever venerates the rites of Allah,³⁵⁰ then it is from the piety of the hearts.³⁵¹

33. (لكم . . . العتيق) In them³⁵² there are benefits for you for an appointed term,³⁵³ and thereafter³⁵⁴ the destination is toward the Ancient House.³⁵⁵

335. i. e., the pilgrims.

336. (by shaving, in the valley of Mina, their heads and cutting their beards and nails, which they were not allowed to do during the period of Ihram, and by resuming their ordinary dress).

337. (by performing the rest of the requisite rites and ceremonies).

338. 'About the middle of the fifth century of our era the city of Mecca was founded at a place *where from time immemorial there had been a temple, known as the Kaaba.*' (Thatcher and Schwill, *General History of Europe*, p. 166) For the antiquity of the Ancient House see P. I. n. 563; P. IV, nn. 18, 19. البيت العتيق is literally 'the Freed House', so named 'because it was freed from submersion in the days of the Deluge.' (LL)

339. (by observing what He has commanded and avoiding what He has forbidden).

340. i. e., the eating of their flesh, though gaming is forbidden during the

pilgrimage.

341. (in other passages of the Qur'ān).
342. *i. e.*, of idolatrous practices.
343. *i. e.*, the false doctrine of polytheism.
344. (and relinquishing all blasphemous doctrines). حَبِيب is one who devotes himself to religious exercises, or applies himself to devotion.
345. (directly or indirectly).
346. *i. e.*, he sinks from the height of faith into the abyss of infidelity.
347. (of prey).
348. *i. e.*, his thoughts are sure to be distracted with lusts.
349. *i. e.*, he shall be hurried by the devil into the most absurd errors.
350. (by slaughtering valuable offering). شَعَائِر in the context means the animals destined to be sacrificed.
351. (and the action indicates on the part of the doer great devotion).
352. *i. e.*, in the cattle; in their flesh, milk, hair, skin, etc.
353. *i. e.*, before the time determined for slaying them for the sacrifice.
354. *i. e.*, after you have chosen them as victims.
355. 'Toward the Ancient House' signifies the precincts of the Sacred Territory. For البيت العتيق see n. 338 above.

الْمَجْمُوعِ

اِقْتَرَبَ

الْأَنْعَامِ فَالْهَيْكُمُ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُحْسِنِينَ ۝ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَالضَّالِّينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ
شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا
الْقَائِمَ وَالْمُعْتَصِرَ ۚ كَذَلِكَ نَسَخَرْنَاهَا لَكُمْ لِعَلَّكُمْ تَشْكُرُونَ ۝ لَنْ يَتَنَالَّ اللَّهُ نُحُومَهُمْ وَلَا دِمَآؤَهَا وَلَكِنْ
يَتَنَالُهُ التَّقْوَى مِنْكُمْ ۚ كَذَلِكَ نَسَخَرْنَاهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ۝ إِنَّ اللَّهَ
يُدْفِعُ

SECTION 5

34. (ولكل . . . المحسنين) And in every community We have appointed a ritual,³⁵⁶ so that they may mention the name of Allah over the beast cattle with which He has provided them,³⁵⁷ and your god is One God, so unto Him submit.³⁵⁸ And bear thou³⁵⁹ glad tidings to the humble—

35. (الذين . . . ينفقون) those—whose hearts, when Allah is mentioned, are filled with awe, and who patiently endure what befalls them, and those who establish the prayer, and spend of what We have provided them.³⁶⁰

36. (والبدن . . . تشكرون) And camels!³⁶¹ We have appointed them for you among the land-marks of Allah;³⁶² for you is good in them. So mention over them the name of Allah, standing in rows.³⁶³ Then when they fall down on their sides,³⁶⁴ eat of them, and feed the contented³⁶⁵ and the suppliant.³⁶⁶ Thus We have subjected them³⁶⁷ to you that haply you may return thanks.³⁶⁸

37. (لن . . . المحسنين) It is neither their flesh nor their blood³⁶⁹ that reaches Allah, but *it is* piety from you that reaches Him.³⁷⁰ He has subjected them to you that you may magnify Allah for He has guided you,³⁷¹ and bear thou glad tidings to the well-doers.³⁷²

356. *i. e.*, a rite of sacrifice. However mistaken may be the end of sacrifice with various nations, the rite itself is almost universal. The idea of sacrifice has been 'a fundamental element of both Jewish and Gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them.' (EBR. XIX. p. 802)

357. Places and ceremonies for the offering of sacrifice have varied from time to time, and from nation to nation, but the true end, in God's dispensation, has always been to exalt His name, and not to deify any particular place or object.

358. (wholly and solely, rejecting outright all absurd notions of 'atonement' and 'propitiation'.)

359. (O Prophet!).

360. (in charity). All these virtues accrue from firm faith in monotheism.
361. (to be slain for sacrifice). *شاة* is a she-camel, and a male camel, and a cow, and a bull: or preferably the first of these, and the second, but made by the Sunnah to apply to cow also, that is slaughtered at Makkah. (LL)
362. *i. e.*, as symbols and tokens of His religion.
363. (for sacrifice). *صانف* and its plural *صواف* are epithets 'applied to camels as meaning, setting their legs in an even row.' (LL).
364. (slaughtered and life has become extinct).
365. *i. e.*, those who are deserving of charity, but do not beg.
366. *i. e.*, those who beg with due humility and modesty.
367. *i. e.*, the animals.
368. (to Him, by sacrificing them to God in the proper, prescribed way). Sacrifice in Islam is nothing more, nothing less, and nothing else than a natural, visible, expression of homage and gratitude to the Creator.
369. (and sacrifice is not a sort of meal served before God). Such truths, looking self-evident to the Muslim reader, needed a clear and emphatic enunciation in view of the horrible misconceptions and superstitions prevalent among many nations, not excluding the Jews and Christians. For we read in the OT:—'It is the blood that maketh an atonement for the soul.' (Le. 17 : 11) And in the NT:—'Without shedding of blood is no remission.' (He. 9 : 22) Among the Babylonians, 'the gods feast in heaven; . . . they eat the offering; . . . the gods scent the savour, the gods scent the sweet savour; like flies do they gather themselves together about the offerer.' (EBi. c. 4119) 'Throughout the Semitic field the fundamental idea of sacrifice' was that 'of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim.' (Robertson Smith, *Religion of the Semites*, p. 345).
370. It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God who is the God of righteousness, the very acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither honorific nor oracular, much less a magical sacrament. It is essentially symbolic—an external symbol of an internal dedication and voluntary submission to the will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception.
371. (and has kept you to the true doctrine, and not let you go astray like the Christians with their doctrine of vicarious atonement).
372. (O Prophet!) *احسان* is here synonymous with *اخلاص* (Th).

عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ۖ أُوذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۖ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ وَكَانَ لِنَصْرَتِ اللَّهِ مِنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۖ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَتَمُّوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ۝ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ

38. (ان الله . . . كفور) Verily Allah will repel *infidels*³⁷³ from those who believe,³⁷⁴ verily Allah loves not any treacherous, ingrate.³⁷⁵

SECTION 6

39. (أذن . . . لتقدير) Permission to fight is given to those who are fought against,³⁷⁶ because they have been oppressed,³⁷⁷ and verily Allah is Potent over their succour³⁷⁹—

40. (الذين . . . عزيز) those who have been banished from their abodes without justice except because they say: our Lord is Allah.³⁷⁹ And were it not for Allah's repelling³⁸⁰ of some³⁸¹ by means of others,³⁸² cloisters and churches, synagogues³⁸³ and mosques wherein the name of Allah is mentioned much, would have been pulled down.³⁸⁴ Surely Allah shall succour him who succours Him;³⁸⁵ Surely Allah is Strong,³⁸⁶ Mighty.³⁸⁷

41. (الذين . . . الامور) Those who, if We establish them in the land, will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disreputable;³⁸⁸ and unto Allah is the end of *all* affairs.³⁸⁹

373. (in the near future the aggressive designs of the infidels).

374. (so that the infidels will no more be able to prevent the Muslims from performing the pilgrimage).

375. (so He will not allow these ungrateful beings to overcome in the long run).

376. (and against whom a relentless crusade of oppression and persecution has long been carried on, to retaliate and to fight).

377. (for so long by the infidels, and they have borne all those injuries with patience). This is chronologically the first passage in the Holy Qur'ān allowing the Muslims to take up arms in self-defence, revealed only a little before the holy Prophet's migration to Madina. To this duty of *Jihad* or holy war, 'Islam owes its unparalleled expansion as a world power. It is one of the principal duties of the caliph to keep pushing back the geographical wall separating the *dar-al-Islam* (the

land of Islam) from the *dar-ul-Harab* (the war territory). This bipartite division of the world into an abode of peace and an abode of war finds parallel in the communistic theory of Soviet Russia.' (Hitti, *op. cit.*, p. 138).

378. (notwithstanding the apparent hopelessness of the Muslim position).

379. *i. e.*, their monotheism, their faith in the One True God, has been their sole crime, their only offence.

380. (every now and then).

381. *i. e.*, of the ungodly ones.

382. *i. e.*, by men of faith.

383. —all places of worship where God alone used to be worshipped in the remote past—

384. (by the ungodly oppressors). 'Is not this as tolerant a position,' asks a learned Christian, Dr. G. W. Leitner, writing in the eighties of the last century, 'as we only reached after centuries—if, indeed, judging from the present foolish crusade against Muhammadanism, which we are confounding with slavery, we have reached such a position?

385. (by succouring His religion).

386. (and Able to infuse strength in whomsoever He will).

387. (and Able to infuse might in whomsoever He will).

388. Such is the true and ideal character of the Muslim rulers. Instead of oppressing and exploiting their subjects or pondering to their lower impulses and baser self they are to be the very embodiment of virtue and godliness.

389. (so none need be perturbed if at some time or other the infidels get the upper hand; the ultimate end is the main thing).

الْمَدْيَنَ

إِقْتَرَبَ

قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ۖ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۚ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ
فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ۚ فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَبَقِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا أَوْ بَدْرٌ مُعْتَظِلَةٌ ۖ وَاقْصِرْ مَشْيِدَ ۚ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَمَنْ يَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْنَى الْأَبْصَارُ وَلَكِنْ تَعْنَى الْقُلُوبِ الَّتِي فِي الصُّدُورِ ۚ
وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ۚ وَ
كَأَيِّنْ

42. (وان . . . نوح) And if they belie thee,³⁹⁰ surely there have belied before them the people of Nūḥ and the 'Aād and the Thamūd.³⁹¹

43. (وقوم . . . لوط) and the people of Ibrāhīm and the people of Lūt.

44. (واصح . . . نكير) and the inhabitants of Madyan;³⁹² and belied was Mūsā. I gave rein to the infidels,³⁹³ then I seized them, so how has been My wrath!³⁹⁴

45. (نكبين . . . مشيد) How many a town have We destroyed, while it was a wrong-doer—and it lies outward on its roofs, and *how many* a well abandoned³⁹⁵ and *how many* a castle fortified!

46. (افلم . . . الصدور) Have they not journeyed in the earth, so that there might become unto them hearts to understand with, or ears to hear with?³⁹⁶ Surely it is not the sights that are blinded, but blinded are the hearts that are in the breasts.

47. (ويستعجلونك . . . تدون) And they ask thee to hasten on the chastisement,³⁹⁷ whereas Allah shall not fail His promise.³⁹⁸ And a Day with the Lord³⁹⁹ is a thousand years of what you compute.⁴⁰⁰

390. (O Prophet!).

391. (their prophets).

392. *i. e.*, the people of Shu'aib, 'Ptolemy mentions a place . . . which the Arabic geographers call Madyan, in the neighbourhood of Una ('Ain Una, now pronounced 'Ainuna). Madyan is the first halting place to the south of Hukl, the second to the south of Aila ('Akaba) on the pilgrim route to Mecca.' (EBI. c. 3081) See also P. VIII. n. 575; P. XX, nn. 161, 162.

393. (in each instance).

394. (upon their conduct). نكير is equivalent with انكارى عليهم in the sense of disapproval or the like, and manifestation thereof. So the phrase has been explained as signifying. 'And how my manifestation of disapproval of their conduct (انكارى عليهم), by changing favours into trial, and life into destruction, and a flourishing condition into a rate of ruin.' (LL).

395. (because of the death and destruction of the neighbouring population). In a desert country and dry land, a well signifies human population nearby, and a neglected well is a sure sign of a deserted habitation. 'It was one of the special privileges accorded to the Israelites that they should come into possession of wells which they themselves had not digged, and they sometimes became objects of strife.' (DB, IV. p. 914).

396. *i. e.*, do they not learn wisdom, and are they not admonished, by observing the ruins of the ancient rebellious peoples?

397. (O Prophet! in the fullness of their unbelief). Or 'they incite thee to haste with the punishment.' (Th) *استعجل* literally is, 'the incited, excited, urged, instigated, induced or made him to haste, hasten, make haste, speed, or be quick. And *وبستعجلوك بالعذاب* — And they incite thee to haste with the punishment. (LL).

398. (at its proper and appointed time; so their incitement is absolutely futile; the punishment will come neither sooner nor later).

399. *i. e.*, the Day of Judgment with all its attendant terrors. (Th)

400. *i. e.*, is equivalent with a thousand years according to your reckoning. Cf. the OT:—'A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night,' (Ps. 90: 4) And the NT:—'One day is with the Lord as a thousand years, and a thousand years as one day.' (2 Pe. 3: 8).

فَمَنْ قَرَّبَتْهُ أَمَلَتْ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ۖ قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا
 لَكُمْ نَذِيرٌ مُبِينٌ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ
 سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ وَلَا نَبِيٍّ إِلَّا
 إِذَا تَمَكَّنَىٰ الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَتَهُ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ۚ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ
 لَفِي شِقَاقٍ بَعِيدٍ ۚ وَلِيَعْلَمَ

48. (وكان . . . المصير) And how many a town did I give reins to,⁴⁰¹ while it wronged *itself*? then I seized it. And unto Me is the return.⁴⁰²

SECTION 7

49. (قل . . . مين) Say thou:⁴⁰³ O mankind! I am to you only a manifest warner.⁴⁰⁴

50. (فالذين . . . كريم) Then those who believe and work righteous *deeds* —for them is forgiveness and an honourable provision.⁴⁰⁵

51. (والذين . . . الجحيم) And those who endeavour in respect of Our signs to frustrate *them*—those shall be the inmates of the Flaming Fire.

52. (وما . . . حكيم) And We have sent before thee no messenger or prophet but as he recited,⁴⁰⁶ Satan cast forth *suggestions*⁴⁰⁷ in respect of the recital.⁴⁰⁸ Then Allah abolishes⁴⁰⁹ what Satan casts forth,⁴¹⁰ and Allah continues His revelations; and Allah is Knowing,⁴¹¹ Wise⁴¹²—

53. (ليجعل . . . بعيد) That⁴¹³ He may make what Satan casts forth⁴¹⁴ a temptation⁴¹⁵ for those in whose hearts is a disease and whose hearts are hardened—and the ungodly are in divergence far-off⁴¹⁶—

401. (that the inhabitants thereof may yet repent and reform themselves). Cf. the NT:—‘The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.’ (2 Pe. 3 : 9).

402. (of one and all for final judgment).

403. (O Prophet!).

404. *i. e.*, my duty ends with conveying to you, plainly and faithfully, the Message of God, and warning you of the ill consequences of rejection; it is no part of my duty to bring on the punishment for you.

405. (in Paradise). رزق is ‘a thing whereby one profits or one from which one derives advantage’.

406. (a portion of God’s message) اذا تملى is equivalent with اذا تلا القرآن (IQ).

407. (in the minds of his unbelieving hearers).

408. The devil always suggests doubt and denial to the unbelieving audience of the prophets, and it is at his instigation that they start their persecution *في انبياءه* is equivalent with *في تلاوته* (IQ).

409. (and makes void, by His powerful signs and arguments).

410. So God always ultimately defeats designs and frustrates the purposes of the Devil. Compare a wise observation by the psychologist-philosopher William James:—‘Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character to pass themselves off as significant, still less as Divine. In the history of Christian mysticism the problem has been to discriminate between such messages and experiences as were really Divine miracles, and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of lull he was before, he always finds a difficult one to solve, needing all the sagacity and experience of the directness of conscience.’

411. *i. e.*, knowing well all the designs of the Devil.

412. *i. e.*, well able to checkmate all the designs of the Devil.

413. *i. e.*, He permits all this in His universal Plan in order that—

414. (of evil suggestions in the minds of the hearers).

415. *i. e.*, a means of testing.

416. (from the truth).

اِقْتَرَبَ

الْخَيْرِ

الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَلَا يَزَالِ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ۝ الْمَلِكُ يَوْمَئِذٍ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَاُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ۝ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ الْوَحْدُ الرَّزْقِينَ ۝ لِيُدْخِلَهُمْ مَدْخَلًا يُرْضَوْنَ بِهِ

54. (وليعلم . . . مستقيم) and that those who have been given knowledge may know⁴¹⁷ that it⁴¹⁸ is the truth from thy Lord and may believe therein,⁴¹⁹ and so their hearts may submit to it.⁴²⁰ And verily Allah is the Guide of those who believe in a straight path.

55. (ولا . . . عقيم) And those who disbelieve will not cease to be in doubt concerning it⁴²¹ until the Hour⁴²² comes upon them on a sudden,⁴²³ or there comes upon them the torment of the Barren Day.⁴²⁴

56. (الملك . . . النعيم) The dominion on that Day will be Allah's;⁴²⁵ He shall decide between them. Then those who believed and worked righteous deeds shall be in the Gardens of Delight.

57. (والذين . . . مهين) And those who disbelieved and belied Our signs—then these! for them shall be an ignominious torment.

SECTION 8

58. (والذين . . . الرزقين) And those who emigrated in the way of Allah,⁴²⁶ and then they were slain⁴²⁷ or they died⁴²⁸—surely Allah will provide them with a goodly provision;⁴²⁹ and surely Allah! He is the Best Provider.

417. (the more firmly).

418. i. e., what the prophet has.

419. (the more soundly).

420. (the more devotedly).

421. i. e., respecting what the prophet has read.

422. (which in itself, as distinct from the attendant horrors, is the most terrifying event).

423. Cf. the NT:—'The day of the Lord will come as a thief in the night.' (2 Pe. 3: 10).

424. i. e., all the horrors of the Judgment Day; 'barren' because devoid of all grace and blessings for the rebels. (Th), or, 'because it is a day having no day after it.' (LL).

425. (apparent even to the worst scoffers).

426. See verse 40 above.

427. (by the infidels).

428. (by natural death).

429. (in Paradise; so they are not to be losers in either case).

اَشْرَبَ

الْحَمْدُ

وَرَأَى اللَّهُ لَعَلِيْمٌ حَلِيْمٌ ۝ ذٰلِكَ وَمَنْ حَاقَبَ بِمِثْلِ مَا عُوِبَ بِهِ ثُمَّ بُعِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ
 اِنَّ اللَّهَ لَعَفُوٌّ غَفُوْرٌ ۝ ذٰلِكَ بِاَنَّ اللَّهَ يُوَلِّجُ النُّجُوْمَ فِي الْفَلَاحِ وَيُوَلِّجُ النُّجُوْمَ فِي الْيَلِ ۝ وَاَنَّ اللَّهَ
 سَمِيْعٌ بَصِيْرٌ ۝ ذٰلِكَ بِاَنَّ اللَّهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ هُوَ الْبَاطِلُ ۝ وَاَنَّ اللَّهَ هُوَ
 الْعَلِيُّ الْكَبِيْرُ ۝ اَلَمْ تَرَ اَنَّ اللَّهَ اَنْزَلَ مِنَ السَّمَاءِ مَآءً فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ۝ اِنَّ اللَّهَ
 لَطِيْفٌ خَبِيْرٌ ۝ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۝ وَاِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ۝ اَلَمْ
 تَرَ اَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْاَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِاَمْرِهِ ۝

59. (ليدخلهم . . . حليم) Of a surety He will make them enter an entrance with which they will be well-pleased, and Allah is Knowing,⁴³⁰ Forbearing.⁴³¹

60. (ذلك . . . غفور) That is so. And whoever⁴³² chastises⁴³³ the like of what he was injured⁴³⁴ and then he has again been oppressed, surely Allah will succour him:⁴³⁵ verily Allah is Pardoning, Forgiving.⁴³⁶

61. (ذلك . . . بصير) That⁴³⁷ is to be because Allah plunges night into day and plunges day into night,⁴³⁸ and because He is Hearing, Beholding.⁴³⁹

62. (ذلك . . . الكبير) That is because Allah! He is the Truth,⁴⁴⁰ and what they call upon besides Him—it is the false.⁴⁴¹ Verily Allah! He is the High, the Great.⁴⁴²

63. (الم . . . خير) Dost thou not see⁴⁴³ that Allah sends down water from the sky, and the earth becomes green.⁴⁴⁴ Verily Allah is Subtle,⁴⁴⁵ Aware.

64. (له . . . الحيد) His is whatever is in the heavens and on the earth; and verily Allah! He is the Self-sufficient,⁴⁴⁶ the Praiseworthy.⁴⁴⁷

430. (and therefore in His universal Plan sometimes allows the believers to be defeated and slain).

431. (and so He does not always inflict immediate punishment on the rebels).

432. (of the oppressed, persecuted Muslims).

433. (an infidels).

434. (in the first instance, and thus retaliates in an equitable way). *عاقبه* as denoting consequence and retaliation or retribution, signifies 'he punished him'; and the phrase means, 'whoso punisheth with the like of that which he hath been afflicted.' (LL)

435. (morally and spiritually in this world, and in a tangible, material way in the Next).

436. (so He shall pardon and forgive even when a Muslim happens sometimes to be a little over-exacting in retaliation).

437. *i. e.*, this vanquishment of the pagans at the hands of the believers.

438. (and One so powerful and mighty is well Able to make righteousness triumph despite all appearances to the contrary).

439. (so He is well Aware of the deeds of aggression on the part of the pagans).

440. (in whose way none can stand).

441. *i. e.*, the unreal ; having no substance.

442. (so He alone is to be looked up to, and not the imaginary deities).

443. (O reader !).

444. (and there is no other Cloud-compeller, no Rain-god, and no Zeus who rains, thunders and holds the rainbow).

445. *لطيف* is both 'gentle and benignant' and knower of subtleties and niceties', and is used here in both these senses.

446. (needing no help or support from any quarter).

447. (combining in Himself all perfections).

اقْتَرَبَ

الْمَغْفِرُ

وَيُسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَكَرُوفٌ رَحِيمٌ ۝ وَهُوَ الَّذِي
 أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ۝ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ
 فَلَا يَنَازِعُكَ فِي الْأَمْرِ وَأَذِعْ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ۝ وَإِنْ جَدُّكَ وَقَلَ اللَّهُ
 أَعْلَمُ بِمَا تَعْمَلُونَ ۝ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
 يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ وَيَعْبُدُونَ مِنْ
 دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ

SECTION 9

65. (الم . . . رحيم) Dost thou not see that Allah has subjected to you⁴⁴⁸ whatsoever is on the earth⁴⁴⁹ and the ships running in the sea by His command?⁴⁵⁰ And He withholds the heaven that it fall not on the earth⁴⁵¹ save by His leave. Verily Allah is unto mankind, Clement,⁴⁵² Merciful.

66. (وهو . . . لكفور) He it is who gave you life⁴⁵³ and will thereafter cause you to die,⁴⁵⁴ and will thereafter give you life⁴⁵⁵ again, verily man is ingrate.⁴⁵⁶

67. (لكل . . . مستقيم) For every community We have ordained a ritual⁴⁵⁷ which they observe. Let them⁴⁵⁸ not therefore contend with thee in the affair;⁴⁵⁹ and call *them* thou to thy Lord;⁴⁶⁰ verily thou art on true guidance.

68. (وان . . . تعلمون) And if they dispute with thee, say thou:⁴⁶¹ Allah knows best what you do.⁴⁶²

69. (الله . . . تختلفون) Allah will judge between you⁴⁶³ on the Day of Judgment concerning that wherein you have been differing.⁴⁶⁴

70. (الم . . . يسير) Dost thou not know⁴⁶⁵ that Allah knows whatsoever is in the heaven and the earth?⁴⁶⁶ Verily that⁴⁶⁷ is in the Book,⁴⁶⁸ and verily that⁴⁶⁹ is for Allah easy.

448. *i. e.*, for your service.

449. (O mankind!). So that man, as the vicegerent of God is the master of all creation, and it is extremely undignified of him that he should bow to any other creature.

450. (and there is no such thing as a Water-god or a Sea-god). For the notions of water-deities and sea-gods among islanders and coast-dwellers see PC. II. p. 275.

451. (and there is no special heaven-god functioning as the 'sky-holder' as imagined by several polytheistic peoples) ساء may also mean 'clouds' or 'rain'. (LL)

452. *i. e.*, boundless in His loving kindness to man. رافة according to one opinion, denotes a more special and more tender affection than راحة. (LL)

-
453. —He, the Creator.
454. —He, the Annihilator.
455. —He, the Restorer.
456. (so that instead of keeping to the doctrine of Unity, he so often relapses into the dogmas of trinity, duality and plurality).
457. *i. e.*, a certain way of sacrificing and slaughtering animals.
458. *i. e.*, the pagan wranglers.
459. (of sacrifices, O Prophet!).
460. *i. e.*, continue preaching them the true religion.
461. (O Prophet! as the final answer).
462. (and He is sufficient to deal with you).
463. (in a practical, demonstrable way).
464. (with the Prophet, and amongst yourselves).
465. (O reader!).
466. (and His knowledge is perfect, profound and all-pervading).
467. *i. e.*, whatever the infidels say or do.
468. *i. e.*, recorded and preserved in the Book of records.
469. *i. e.*, the judgment preferred to in verse 69.

اِقْتَبَسَ

الْبَصِيْرَةُ

بِهِ عِلْمٌ وَمَا لِلظَّالِمِيْنَ مِنْ نَّصِيْرٍ ۝ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰیٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوْا السُّكْرَ يُكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰیٰتُنَا قُلْ اَفَاَنْتُمْ تُعَلِّمُوْنَ بَشِيْرًا مِّنْ ذٰلِكُمْ اَلَا تَارَوْا وَعَدَآءُ اللّٰهِ الَّذِيْنَ كَفَرُوْا وَبَشِ الْمَصِيْرِ ۝ يٰۤاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَبْعُوْا ۙ اِنْ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْمَعُوْا لَهٗ ۙ وَاِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوْهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ۝ مَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهٖ ۙ اِنْ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝ اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۙ

71. (ويعبدون . . . نصير) They worship beside Allah, that for which He has sent down no authority and that of which they have no knowledge,⁴⁷⁰ and for the ungodly there shall not be any helper.⁴⁷¹

72. (واذا . . . المصير) And when Our manifest verses are rehearsed unto them, thou⁴⁷² findest repugnance on the faces of those who disbelieve; they seem to spring upon⁴⁷³ them who rehearse Our verses to them. Say thou:⁴⁷⁴ shall I declare to you *something* more grievous⁴⁷⁵ than that—the Fire? Allah has indeed promised to those who disbelieve—an evil destination !

SECTION 10

73. (يا ايها الناس . . . المطلوب) O mankind ! a similitude is propounded; listen to it. Verily those whom you call upon beside Allah⁴⁷⁶ can by no means create a *single* fly,⁴⁷⁷ even though *all of them* assembled for that;⁴⁷⁸ and if a fly were to snatch away aught from them, they cannot retrain it. Feeble indeed are the seeker and the sought !

74. (ما . . . عزيز) They⁴⁷⁹ have not estimated Allah His rightful estimate;⁴⁸⁰ verily Allah is Strong, Mighty.

470. i. e., they have no support whatever, either scriptural or rational, for the crudities of polytheism.

471. (either in deed or in word, in the Hereafter).

472. (O reader!).

473. *is* is 'he sprang, or rushed, upon him; made an assault, or attack, upon him; or, laid violent hands upon him.' (LL)

474. (O Prophet!).

475. —far more distasteful and positively inevitable—

476. i. e., idols and images.

477. —even a thing so insignificant. The word is, in Arabic, indicative of feebleness and contempt.

478. (and all of them were jointly and collectively to make an effort).

479. i. e., the trinitarians, the dualists and the pluralists in general.

480. (by their associating others with Him, and are far from recognizing and realising His Oneness, and His strength and might).

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۖ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ يَا أَيُّهَا الَّذِينَ
 آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ ۖ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۝ وَجَاهِدُوا فِي اللَّهِ
 حَقَّ جِهَادِهِ ۖ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۖ مِلَّةَ أَبِيكُمْ
 إِبْرَاهِيمَ ۖ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ
 تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ
 فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ۝

75. (الله . . . سمير) Allah chooses messengers⁴⁸¹ from the angels⁴⁸² and the mankind; ⁴⁸³ Verily Allah is Hearing, Beholding.⁴⁸⁴

76. (يعلم . . . الامور) He knows what is before them and what is behind them,⁴⁸⁵ and to Allah are returned *all* affairs.

77. (يا ايها الذين . . . تفلحون) O you who believe! bow down and prostrate yourselves and worship your Lord, and do good; haply you may thrive.⁴⁸⁶

78. (وجاهدوا . . . الصير) And strive hard for Allah⁴⁸⁷ as is due unto Him hard striving. He has distinguished you,⁴⁸⁸ and has not laid upon you any narrowness in religion: ⁴⁸⁹ the faith of your father Ibrāhīm.⁴⁹⁰ He⁴⁹¹ has named you Muslim before, and in this,⁴⁹² that the messenger may be witness against you⁴⁹³ and that you⁴⁹⁴ may be witnesses against mankind.⁴⁹⁵ So establish the prayer and pay the poor-rate, and hold fast by prayer to Allah.⁴⁹⁶ He is your Patron—an Excellent Patron and an Excellent Helper!

481. (as His chosen apostles).

482. (who, let it be noted for the hundredth time, are not objects of worship but more created beings).

483. *i. e.*, prophets, as intermediaries between Him and the mankind.

484. (so He is well Aware of the capacities and capabilities of His messengers).

485. *i. e.*, the future and the past of all mankind.

486. (both in this world and the Next).

487. *i. e.*, for His cause.

488. (from all other communities, O Muslims!).

489. (so that your religion is eternal and universal, and not circumscribed like other religions by racial or geographical limitations). 'Whereas all other religions failed in becoming cultures and became cults instead, Islam succeeded, because it did not content itself with defining the relations between man and the unseen but boldly stepped into the sphere of practical life and its everyday problems,—of bread and sexual relations, of politics and trade and finance—and thus

removed the barriers between Cæsar's and God's domains.' (Leopold Asad, *op. cit.*)
See also P. II. n. 362.

490. See P. I. n. 559.

491. The pronoun preferably refers to God, not to Abraham.

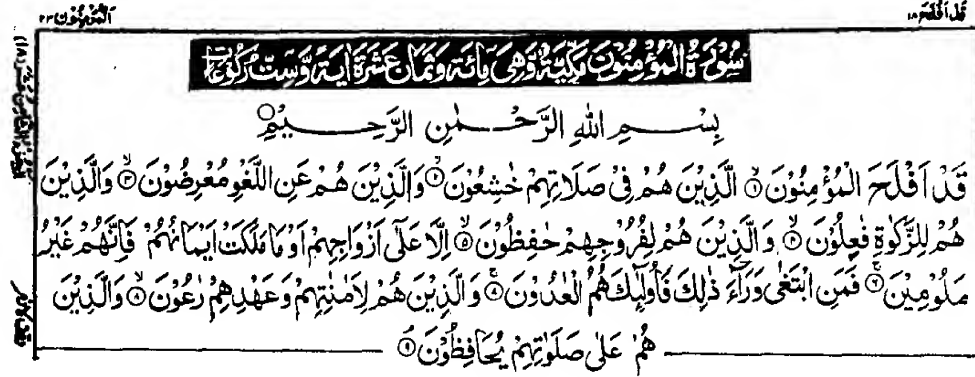
492. (Book also).

493. (on the Day of Judgment). The absolutely pure and perfect life of the holy Prophet will serve as the norm, the standard, by which the Muslims shall be judged.

494. (as the testifiers, promulgators and standard-bearers of the Divine message).

495. The Muslims are the norm, the standard by which the rest of mankind will be judged on the Day of Judgment.

496. (without any swerving or turning back).



PART XVIII

Sūrat-ul-Mominūn

The Believers. XXIII

(Makkan, 6 Sections and 118 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قد . . . المؤمنون) Blissful are the believers¹—
2. (الذين . . . خاشعون) those who in their prayers are lowly;²
3. (والذين . . . معرضون) and those who turn away³ from *everything* vain;
4. (والذين . . . فاعلون) and those who are doers for the sake of purification;⁴
5. (والذين . . . حافضون) and those who are guards⁵ of their private parts;
6. (الا . . . ملومين) save in regard to their wives⁶ and those whom their right hands own⁷—so they are not blameworthy⁸—
7. (فمن . . . العدون) and those who seek beyond that, then it is they who are the transgressors;⁹
8. (والذين . . . راعون) and those who are keepers of their trusts and covenant;¹⁰
9. (والذين . . . يحافظون) and those who are observant of their prayers;¹¹

1. This emphasizes the importance of right belief which alone is the spring of right conduct. For فلاح see P. I. n. 43.

2. (and meek) i. e., they pray with fervour and with a contrite heart. Says an English observer:—"There is plenty of real fervour in the prayers of the Mosque, and they are joined in by the worshippers with an earnest attention which

shames the listless sleepy bearing of most congregations in England.' (LSK. Intro. pp. LXXXIII-LXXXIV).

3. (in word and in deed). *لغو* is something which is unprofitable in this world and the Next, and is therefore unworthy of a Muslim.

4. Or 'with a view to'. *ل* is here indicative of aim and cause.

5. (of good works; of religious service). *زكاة* is here to be taken in its primary sense of purification, and means 'purification of their souls'.

6. *i. e.*, who keep themselves away from every kind of sex abuse.

7. *i. e.*, free women joined to them by regular marriage bond.

8 * (as slave-girls) *i. e.*, women taken as captives in war and raised to the status of wives. In the Bible, slavery as an institution is not only recognised but definite laws and ordinances are provided for the purchase, sale and transfer of slaves both male and female. 'Wherever possible,' remarks an English sociologist, 'the man should, of course, have a concubine of some sort.' (Ludovici, *Woman*, p. 172).

9. Regular exercise of sexual functions on the part of men, like all other natural functions, within lawful bounds and in relation to women whose rights and dues they duly observe, is in Islam absolutely above reproach; and wanton abstinence is viewed not as a sign of spirituality but as an aberration. In fact it is the primary purpose of marriage, biologically viewed. Compare and contrast with this the attitude of Christianity which holds that sexual intercourse, even in wedlock, is something of a handicap in the scheme of salvation, and implies that even the permitted sex behaviour is not altogether approved. See Mt. 22: 30, 1 Co. 7: 32-34. 'Christianity,' writes an English student of sociology, 'being an advocate of eternal life, very logically preaches that sex is to be deplored, to be avoided, and, if possible, negated. And the Puritan, who may be regarded as the extreme Christian, is notorious for his implacable loathing of sex.' (Ludovici, *op. cit.*, p. 5).

10. Thus every other form of gratifying sexual passions is criminal, and the law of Islam categorically interdicts all forms of extramarital sexual relations, whether of normal or abnormal variety, that have been so rampant both in ancient and modern nations, often even under the cloak of respectability and approval. Cf. Paul who hints at both male and female excesses:—'Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. . . . For this cause God gave them up unto vile affections; for even their women did change the natural use, into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust toward another; . . .' (Ro. 1: 24-27) 'In ancient Rome and Greece homosexualism was rampant . . . Sodomy, pederasty, and tribadism were all practised extensively and openly. Similarly in ancient Egypt, Persia, India and China . . . The rise of civilisation saw a great extension in the practice and development of sexual vice; and likewise the appearance of new forms . . . and old vices elaborated

and given new names. . . . These abnormalities have been restricted to no one country and class,' (Forbate, *Love, Marriage, Jealousy*, p. 110).

Note the effect of this teaching on the general conduct of the Muslim society as observed by a much-travelled learned Christian in the eighties of the nineteenth century :—'The Muhammadans have no towers, gaming-houses, or brothels, nor have they any idea of legalising prostitution ; and as regards their general conversation it is infinitely more decent, as a rule, than that of most Europeans. I have seen young Muhammadan fellows at school and college, and their conduct and talk are far better than is the case among English young men ; indeed the talk of the latter is often such as would incur punishment in a Muhammadan land.' (Dr. G. W. Leitner, Ex-Director of Public Instruction, Punjab).

11. *i. e.*, those who fulfil all their obligations, whether financial or otherwise.

12. (at their appointed hours). 'The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual which cannot leave either the worshipper or the spectator unaffected.' (Arnold, *Preaching of Islam*, p. 413).

قَدْ أَفْلَحَ

الْمُؤْمِنُونَ

أُولَئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۖ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ۖ فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ۖ فَخَلَقْنَا الْمُضْغَةَ عِظْمًا ۖ فَكَسَوْنَا الْعِظْمَ لَحْمًا ۖ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۖ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَبَئِيتُونَ ۖ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ۖ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ ۖ وَمَا كُنَّا مِنَ الْخَلْقِ غَافِلِينَ ۖ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً ۖ بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ ۖ وَآتَيْنَا عَلَىٰ ذَهَابٍ بِهِ لَقْدَرُونَ ۖ فَانْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ ۖ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۖ

10. (أولئك . . . الوارثون) these! they are *indeed* the inheritors;
11. (الذين . . . خالدون) who shall inherit Paradise; therein they shall abide.
12. (ولقد . . . طين) Assuredly We created man out of an extract of clay.
13. (ثم . . . مكين) Thereafter We made him a sperm in a safe receptacle.¹³
14. (ثم . . . الخالقين) Thereafter We made the sperm a clot; then We made the clot a lump of flesh; then We made the lump of flesh bones; then We clothed the bones with flesh; thereafter We brought him forth as another creature.¹⁴ Blest be then Allah, the Best of Creators.¹⁵
15. (ثم . . . لميتون) Then thereafter you *are sure* to die.¹⁶
16. (ثم . . . تبعثون) Then verily on the Day of Judgment you shall be raised up.¹⁷
17. (ولقد . . . غافلين) And assuredly We created above you seven paths;¹⁸ and of the creation We have not been neglectful.¹⁹
18. (وانزلنا . . . لقدرون) And We²⁰ sent down from the heaven water in measure, and We command it to settle in the earth;²¹ and verily We are Able to take it away.²²
19. (فانشأنا . . . تأكلون) Then for you We²³ brought forth with it the gardens of palm and vines; for you therein are many fruits, and thereof you eat;²⁴

13. i. e., sperm which rests for a time in security in the mother's womb.

14. (by breathing into him a human soul and thereby making him a being superior to all other animals). This marks the turning-point in human evolution transforming the animal creatures into a human infant. 'Man, although resembling the chimpanzee or gorilla, is nevertheless distinguished from the manlike ape and other animals by something which is "purely human." Man is a totally unique animal.' (Nemelov, *op. cit.*, pp. 24-25). See also the works of the biologists like Alfred Wallace and of the physicists like Oliver Lodge. This evolutionary creation of man speaks volumes of the marvellous workmanship of God. In the words of an English writer, 'doubtless, he could instantaneously make a mighty oak; but it is no less wonderful that He should make it gradual, causing it to grow out of the little

acorn, of which one can carry a dozen in the hand, yet every one of which contains within it a germ endowed with power to carry on a succession of mighty oaks through ages to come!

15. God's absolute wisdom is visible in His gradual, well-graded and progressive creation of man, culminating in his perfect humanity, the goal and the crown of all creation. Cf. Shakespeare:—'What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!' ('Hamlet', Act II. Sc. II).

16. (O mankind!).

17. (and restored to life for final Judgment).

18. (for the angels and the celestial bodies). Or 'stages.' The reference in any case is to the seven heavens.

19. (but have provided the needs and requirements of Our creatures in an excellent manner).

20. —not any 'rain-god'—

21. (a portion of it being soaked in the soil and some of it remaining on the surface).

22. (and thus depriving you of its benefits).

23. —not any 'corn-god'—

24. The reference is both to the fresh and dried forms of fruit. For date-palm and grape-vines. See P. III. nn. 105-A, 105-B.

بِسْمِ اللَّهِ

الْمُؤْمِنُونَ

شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصَنِيعٌ لِلْكَالِيلِينَ ۝ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا اللَّهُ بَالُكُمْ مِنَ الْغَايَةِ أَفَلَا تَتَّقُونَ ۝ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ۝ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ مَثَرُ نُصُوبٍ حَتَّىٰ حِينٍ ۝ قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ بَاسِكًا ۝ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا ۝ فَذَاجَأَ آمُرْنَا وَكَارَ التَّتُورُ ۝ فَاكْسَلُكَ

20. (وشجرة . . . للكاليلين) and also a tree that springs forth from the mount of Sinai,²⁵ that grows oil and is a sauce for the eaters.²⁶

21. (وان . . . تأكلون) And verily in the cattle there is a lesson for you.²⁷ We give you to drink of what is in their bellies, and for you in them are many advantages,²⁸ and of them you eat.

22. (وعليها . . . تحملون) And you are borne on them and on the ship.²⁹

SECTION 2

23. (ولقد . . . تقولون) Assuredly We sent Nūḥ to his people, and he said: O my people! worship Allah; for you there is no God but He; will you then not be *God-fearing*?³⁰

24. (فقال . . . الاولين) Then the chiefs of them who disbelieved among his people said³¹: this is no other than a human being like you;³² he seeks to make himself superior to you;³³ and if God had willed³⁴ He would have sent down angels; we have not heard of this among our ancient fathers.³⁵

25. (ان . . . حين) He is only a man in whom is madness,³⁶ so wait for him a season.³⁷

26. (قال . . . كذبون) Nūḥ said: Lord I vindicate me,³⁸ for they are denying me.³⁹

25. *i. e.*, the olive tree, which is a native of Palestine. 'It is as characteristic of Palestine as the date-palm is of Egypt.' (EBi. c. 3495).

26. 'The uses of its oil, for lighting, as an ingredient in food, and as a salve or ointment, are too familiar to need illustration.' (EBi. c. 3495) 'The oil of the olive was one of the most important products of the Holy Land; . . . the oil is used in cookery, and is spread on bread, or burnt in lamps for lighting, or used externally for anointing.' (DB. II. p. 31) Olive berries . . . are used for food in two stages: (1) When green they are pickled in brine. . . . They are eaten with bread, and especially during the fasts, constitute a notable portion of the diet of the people. (2) When quite ripe they are sometimes packed down in salt, or immersed in brine,

and at other times prepared in their own oil. . . . The oil is used extensively as food, and large quantities of soap of most excellent quality are made by boiling it with crude soda . . . 'It is the first tree, of those now known, mentioned in the Bible. Its wealth of nourishment made it a natural candidate for the position of King of trees.' (D. B. III. p. 616) 'The unripe fruit of the olive is largely used in modern as in ancient times as dessert, to enhance the flavour of wine, and to renew the sensitiveness of the palate for other viands.' (EBr. XVI, p. 774) The olive is little known in this country, for our climate does not suit it. Its native lands are Syria and Palestine, where it has made beautiful contribution towards the needs of humanity. . . . In Old Testament times olive oil served a great number of purposes. It was used in place of butter for cooking; it was used in lamps for lighting and heating; it was used for rubbing over the body; it was used in the Temple Ritual for anointing and other purposes; indeed it was even poured on the carcasses of the beasts and animals sacrificed for burnt offerings. . . . Olive wood has a beautiful grain and takes a fine polish; when burned it gives out a great heat.' (Marston, *The Bible Comes Alive*, pp. 141, 142) For Biblical references see Dt. 8: 8, Judg. 9: 8.

27. See P. XIV. n. 125 ff.
28. (other, from their skin, hair, horns etc.).
29. (and carried away from place to place).
30. (and face the consequences of your infidelity). For Noah see P. VIII. n. 509.
31. (to the common folk).
32. (and neither a 'hero' nor an angel, nor a godling).
33. (in rank and station, by asserting himself to be God's mouthpiece).
34. (really someone to guide and instruct us).
35. The pagan's contention is: this man Noah is not only actuated by the motives of personal aggrandisement but the very doctrines he inculcates——those of the denial of associate-gods and of Divine messengership by human being——are in themselves incredible and unheard of.
36. (caused by demoniacal possession).
37. (till he recovers his reason or dies).
38. (by Thy judgment).
39. (and I am now weary of my futile preaching to them).

قَدْ أَفْلَحَ

الْمُتَّقُونَ

فِيهَا مِنْ كُلِّ ذَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُخَرَّجُونَ ﴿٢٧﴾ فَإِذَا السَّيْفُ نَزَلَ مِنْكَ عَلَى الْفُلِكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَاكَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلِ رَبِّ انْزِلْنِي مُنزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ كَانُوا لَا يُدْرِكُونَ ﴿٣٠﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ الْمَلَأُ مِنَ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا إِنَّ الْحَيَاةَ الدُّنْيَا لَمَهْذَاءٌ إِلَّا بَشَرَ فَمَنْ لَكُمْ بِشَرِّ مِمَّنْ لَكُمْ بِشَرٌّ يَأْكُلُ مِمَّا يَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَكِنْ

27. (فأوحينا . . . مفرقون) Then We revealed unto him saying: ⁴⁰ build an ark under Our eyes and under Our Revelation; ⁴¹ then when Our command comes and oven boils over, ⁴² make way therein ⁴³ of every pair ⁴⁴ two ⁴⁵ and thy household save him thereof against whom the word ⁴⁶ has already gone forth, and do not petition Me regarding those who have done wrong; ⁴⁷ they are certain to be drowned.

28. (فإذا . . . الظالمين) And when thou art settled in the ark, thou and those with thee, say thou: praise to Allah who has delivered us from the wrongdoing people.

29. (وقل . . . المنزلين) And say thou: ⁴⁸ Lord! cause me to land at a landing blest; and Thou art the Best of those who bring to land.

30. (إن . . . المتبلين) Verily in that ⁴⁹ are signs; ⁵⁰ verily We have ever been testing. ⁵¹

31. (ثم . . . آخرين) Then after them We produced another generation. ^{51-A}

32. (فأرسلنا . . . تتقون) Then We sent among them a messenger from among themselves, saying! worship Allah; for you there is no god but He; will you not fear Him?

SECTION 3

33. (وقال . . . تشربون) The chiefs of them who disbelieved among the people ⁵² and denied the meeting of the Hereafter and whom We had luxuriated in the life of the world, ⁵³ said: this is no other than a human being like you, he eats of what you eat and he drinks of what you drink. ⁵⁴

40. (قُلْ) is sometimes, as here, explicative, synonymous with 'saying.'

41. i. e., under Our direct supervision and protection.

42. (consequent on the bursting of subterranean waters). See P. XII. n. 115.

43. i. e., in the ark.

44. (of animals serviceable to them).

45. *i. e.*, one male and one female. See P. XII. n. 118.
46. (of destruction, in consequence of his rebellious stiffneckedness).
47. *i. e.*, do not plead with me that the ungodly may yet be saved.
48. (when at the subsidence of the flood thou art about to disembark).
49. *i. e.*, in the whole of this great historical event.
50. (of Our vindication of truth and justice).
51. (mankind by such means). On 'affliction.'
- 51-A. The allusion may well be to the peoples of 'Aād and Thamūd. 'After them' means after the people of Nūḥ.
52. (*i. e.*, the common folk).
53. This implies that affluence in this world can, and does, keep company with impiety and infidelity.
54. (and not as a super-physical being above human wants). The words embody the common besetting sin of the polytheistic humanity. How can a mere man, such people have invariably argued, assume the role of a Divine teacher?

قَدْ أَفْلَحَ

الْمُؤْمِنُونَ

أَطْعَمْتُمْ بَشَرًا مِثْلَكُمُ إِذْ أَخْبَرُوكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظًا مَا أَنْتُمْ مُخْرَجُونَ ۖ هِيَ هِيَ هِيَ هِيَ لِمَا تَعْدُونَ ۚ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۚ إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ۚ قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُوا ۚ قَالَ عَنَّا قَلِيلٌ لِّیُصْبِحُنَا نَادِیْنَ ۚ فَأَخَذْتُمُ الصَّيْعَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبَعْدَ الْقَوْمِ الظَّالِمِينَ ۚ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ۚ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلُهَا وَمَا يَسْتَأْخِرُونَ ۚ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا ۚ كُلَّمَا جَاءَ أُمَّةٌ رَّسُولُهَا كَذَبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدَ الْقَوْمِ لَا يُؤْمِنُونَ ۚ ثُمَّ

34. (ولئن . . . لخسرون) And were you to obey a human being like you, you are forthwith to be losers.⁵⁵

35. (ایعدکم . . . مخرجون) Does he make promise to you⁵⁶ that when you have died and have become dust and bones, you are to be brought forth?

36. (هیہات . . . توعدون) Away! away with what you are promised :

37. (ان . . . یمعرون) Nought there is but our life of the world ; we die and we live, and we are not going to be raised up.⁵⁷

38. (ان . . . یؤمنین) He is but a man *who* has forged a lie against God, and in him we are *not going* to believe.

39. (قال . . . کذبون) *The messenger*⁵⁸ said: Lord! vindicate me,⁵⁹ for they are denying me.

40. (قال . . . نادمین) *Allah* said: after a *while*⁶⁰ they will be remorseful.⁶¹

41. (فأخذتهم . . . الظلمین) Then, a shout laid hold of them in truth,⁶² and We made them a refuse;⁶³ so away with the ungodly people!

42. (ثم . . . آخرین) Then after them, We brought forth another generation.

43. (ما تسبق . . . یتأخرون) No community can anticipate their term;⁶⁴ nor can they lay behind.

44. (ثم . . . یؤمنون) Then after them We sent Our messengers successively.⁶⁵ But no sooner did there come to a community their messenger than they belied him. So We made them follow one another,⁶⁶ and We made them⁶⁷ by-words.⁶⁸ So away with a people who do not believe.

55. *i. e.*, you will be following a very foolish course indeed if you were to obey a mere mortal.

56. ——— a doctrine so strange ———

57. Epicureans of their day, as they were, they denied life after death, and revelled in the cry: 'let us eat and drink and merry, for to-morrow we die.'

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58. *i. e.*, the apostle referred to in verse 32.
59. (by Thy judgment).
60. (when they are visited by the chastisement). *عن* is sometimes, as here, synonymous with *بعد*.
61. (for their obstinacy).
62. *i. e.*, as promised.
63. (after their destruction). *نار* is rubbish carried away by a torrent.
64. (which is fixed and determined in the knowledge of God).
65. (to different peoples, at intervals).
66. (to perdition).
67. —mighty and powerful as they were—
68. *i. e.*, only to point a moral to the succeeding generations.

قَدْ أَفْلَحَ ۖ

الْمُؤْمِنُونَ ۖ

أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ۖ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عٰلِينَ ۖ فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عٰبِدُونَ ۖ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ۖ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ۖ وَجَعَلْنَا ابْنَ مَرْيَمَ وَآمَةَ آيَةً وَأَوْفَيْنَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ۖ يَا أَيُّهَا الرُّسُلُ كُلُّو مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۖ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ۖ تَتَّقِعُوا أَمْرَهُمْ بِئِنَّهُمْ ذُرِّيٌّ كُلٌّ حِزْبٌ بِآلِ الدِّينِمْ فِرْحُونٌ ۖ فَذَرْنَهُمْ فِي غَيْرِهِمْ حَتَّىٰ خَئِنَ ۖ ائْتَمَّ يُدْهِمُهُمْ بِهِ مِنْ هٰلِكٍ وَبَيْنَ ۖ سَائِرُهُمْ فِي

45. (ثم . . . بين) Thereafter We sent Mūsā and his brother Hārūn with Our signs and a manifest authority;

46. (ال . . . عاين) to Fir'awn and his chiefs, but they waxed proud and they were a people self-exalting.

47. (نقالوا . . . عبدون) So they said:⁶⁹ shall we believe in two human beings like us, while their community is a subject to us?⁷⁰

48. (تكذبوهما . . . المهلكين) Then they belied the twain; and so they became of the destroyed.

49. (ولقد . . . يهتدون) And of a surety We gave Mūsā the Book⁷¹ that perchance they⁷² may be guided.

50. (وجعلنا . . . معين) And We made the son of Maryam and his mother a sign,⁷³ and We sheltered them on a height:⁷⁴ a quiet abode and running water.⁷⁵

SECTION 4

51. (يا ايها الرسل . . . عليم) O you messengers!⁷⁶ eat of the good things⁷⁷ and work righteous deeds;⁷⁸ I am the Knower of what you do.

52. (وان . . . فاتقون) And verily this religion of yours is one religion,⁷⁹ and I am your Lord; so fear Me.

53. (فتقطعوا . . . فرحون) Then they⁸⁰ cut their affair⁸¹ among them in regard to the Scripture,⁸² each sect rejoicing⁸³ in what is with it.

54. (فذرهم . . . حين) So leave thou⁸⁴ them⁸⁵ in their bewilderment⁸⁶ for a season.⁸⁷

55. (ايحسبون . . . بين) Do they imagine⁸⁸ that in the wealth and children with which We enlarge them.

69. (in pride and arrogance).

70. i. e., how can we acknowledge their spiritual greatness when they belong to a subject nation of which we are the rulers?

71. (after the destruction of the Egyptians).

72. i. e., the children of Israel.

73. (of Our Omnipotence).

74. (in Egypt, to avoid their being detected by Herod, the oppressive and despotic tetrarch of Palestine). Cf. the NT :—‘The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod.’ (Mt. 2: 13-14) Also GB. p. 13. ‘Egypt was the only place of refuge easily reached from Bethlehem. It was outside the dominions of Herod, under Roman government, and contained a population of at least a million Jews, who were more wealthy and enlightened than those of Palestine. . . . Herod died probably 4 B.C., possibly 3 B.C., so that the sojourn in Egypt was about perhaps only a few months.’ (Dummelow, *op. cit.*, p. 628) The journey was undertaken, according to the ancient Ethiopian sources, in the month of May. See (Budge, *Legends of Our Lady Mary*, p. 68.)

75. *i. e.*, the elevated land well-fertilised with the Nile. ‘The Delta or Lower Egypt possesses an extremely fertile soil.’ (JE. V. p. 55) The fruitful nature of the Egyptian soil is almost proverbial. Breasted after speaking of the genial, famous, and ‘even replenished’ Egyptian soil and its ‘marvellous productivity’ and ‘opulent fertility,’ proceeds :—‘In climate Egypt is a veritable paradise.’ (*op. cit.*, p. 9).

76. Thus were addressed the apostles of old in general.

77. (you and your peoples). God’s apostleship is not at all identical with asceticism. The passage may well imply the condemnation of the abstemious practices of the Christian monks.

78. (which is the only approved way of showing gratitude for God’s gifts).

79. (proposed by all the prophets and apostles without any fundamental difference), *i. e.*, the universal religion. **أمة** here is in the sense of religion.

80. *i. e.*, the erring people.

81. (of religion).

82. Or ‘into sects’. **زجراً** is synonymous both with **كتبا** and **ظلماً**

83. (in utter disregard of all evidences of the Truth).

84. (O Prophet!).

85. *i. e.*, the Makkan pagans who are still persisting in their infidelity and unreason.

86. Or ‘overwhelming ignorance!’ **غمرة** literally means ‘water that rises above the stature of a man.’ Here it may mean ‘the submerging gulf, or flow, of their ignorance’ or ‘error and obstinacy and perplexity.’ (LL)

87. *i. e.*, till the hour of their death.

88. (in their foolishness).

الْمُؤْمِنُونَ

تَقَى اللَّهَ

الْخَيْرَاتِ ۖ بَلْ لَا يَشْعُرُونَ ۚ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ۖ وَالَّذِينَ هُمْ رَأَيْتَ بِرَبِّهِمْ يَوْمَنُونَ ۚ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ۚ وَالَّذِينَ يُؤْتُونَ مَا آتَاؤُا قُلُوبُهُمْ وَجِلَةً ۚ إِنَّهُمْ إِلَىٰ رَبِّهِمْ لَجِعُونَ ۚ أُولَٰئِكَ يَتَعَنَّوْنَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَاقُونَ ۖ وَلَا تُلْكَفُ نَفْسًا وَلَا وُسْعَهَا وَلَذِينَكَ إِنَّا تَبَطَّحْنَاهُمْ لَا يُطْلُونَ ۚ بَلْ قُلُوبُهُمْ فِي غَمَرَةٍ مِنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا عِشَلُونَ ۚ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْرُونَ ۚ لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ قِيَالًا تَنْصَرُونَ ۚ قَدْ كُنْتُمْ لِبَيْتِي تُشَلَّىٰ عَلَيْهِمْ فَكُنْتُمْ عَلَىٰ أَقْفَابِكُمْ تَنْكُصُونَ ۚ مُسْتَكْبِرِينَ ۚ بِهِ سِرًّا تَهْجُرُونَ ۚ أَفَلَمْ يَذَّبُوا

56. (نار . . . شعرون) We are hastening them on to good things?⁸⁸ Aye! they perceive not.⁸⁹

57. (ان الذين . . . مشفقون) Verily those who go in awe for fear of their Lord;⁹¹

58. (والذين . . . بومنون) and those who believe in the signs of their Lord;

59. (والذين . . . يشركون) and those who do not join *anyone* with their Lord;

60. (والذين . . . راجعون) and those who give whatsoever they give while their hearts are anxious that to their Lord they are to be returned⁹⁵—

61. (أولئك . . . سابقون) these are hastening on to good, and they are foremost therein.

62. (ولا . . . يظنون) We do not tax any soul except according to its capacity⁹³ and with Us is a Book⁹⁴ speaking with truth,⁹⁵ and wronged they will be not.⁹⁶

63. (بل . . . عاملون) Aye! their⁹⁷ hearts are in bewilderment⁹⁸ in respect of this,⁹⁹ and they have, besides that,¹⁰⁰ works¹⁰¹ of which they are the workers—

64. (حتى . . . يجزون) until when We lay hold of the luxurious ones of them with the chastisement,¹⁰² and lo! they are imploring!

65. (لا تجزوا . . . تصرون) Implore not to-day;¹⁰³ verily you are not to be succoured against Us.

66. (قد كانت . . . تنكصون) Surely My signs have been rehearsed to you,¹⁰⁴ and you were wont to draw back upon your heels;

67. (مستكبرين . . . تهجرون) stiff-necked, discoursing of it by night,¹⁰⁵ reviling.¹⁰⁶

89. i. e., are those pagans so foolish as to imagine that We are conferring on them real happiness by Our granting them wealth and children?

90. (the course of their destruction).

91. See P. XVII. n. 258.

92. Filled with self-depreciation a good and devout Musiim is never boastful or presumptuous, and is always sceptical of his good deeds—whether or not they shall be found worthy of acceptance on the Judgment-day. Hopeful always of God's mercy, he is never cocksure of his own virtues.

93. (so that all Our commandments are easy to comply with).

94. (registering and recording all human actions).

95. (so that every one is sure to receive his meed).

96. (the wicked receiving never more than their due, and the virtuous receiving never less than their due).

97. *i. e.*, the infidels.

98. Or 'overwhelming heedlessness'. See n. 86 above.

99. *i. e.*, in respect of this religion of Islam.

100. *i. e.*, over and above their rejection of faith.

101. (to their lasting discredit).

102. (in the Hereafter).

103. (which is the day of requital and adjustment, not of actions).

104. (by the Prophet, O guilty ones!).

105. *i. e.*, talking of the Qur'ān in their nightly assemblies in a disrespectful, mocking, scoffing manner. Reciting idle stories by night was a favourite pastime of the Arab pagans.

106. (the holy Prophet and the Holy Qur'ān). This gives an inkling into the mental attitude of the Arab pagans, who simply refused to give attention to the Qur'ān.

الْمُؤْمِنِينَ

فَذَاقُوا

الْقَوْلِ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ۖ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۖ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَثُرُوا لِلْحَقِّ كِرْهُونَ ۖ وَلَوْ اتَّبَعَهُ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ۖ أَمْ كُنْتُمْ خَزَاجًا فَخَرَّابَةً رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ۖ وَإِنَّكَ لَتَتَذَعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۖ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ۖ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجَوَابُ طَغْيَانَهُمْ يَعِيبُونَ ۖ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لَنَا وَلَا هَمٌّ وَمَا يَصْعَعُونَ ۖ كَذَّبُوا إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا

68. (الم ... الاولين) Did they never ponder over the Word?¹⁰⁷ Or did there come to them what had not come to their fore-fathers?¹⁰⁸

69. (ام لم ... مكرون) Or, is it that they did not recognize their Divine messengers, so they became his deniers?¹⁰⁹

70. (ام ... كرهون) Or, do they say: in him is madness?¹¹⁰ Aye! he brought them the truth, yet most of them are averse to the truth.¹¹¹

71. (ولو ... معرضون) And were the truth to follow their desires¹¹² there would have been corrupted the heavens and the earth and whatsoever is therein.¹¹³ Aye! We have come to them with their admonition;¹¹⁴ so it is from their admonition that they turn away.¹¹⁵

72. (ام ... الرزقين) Or, is it that thou askest of them any maintenance?¹¹⁶ Better is the maintenance of thy Lord, and He is the Best of Providers.¹¹⁷

73. (وانك ... مستقيم) Verily thou! thou callest them to a path straight.¹¹⁸

74. (وان ... لا يكون) And verily those who do not believe in the Here-after are deviating from the path.

75. (ولو ... يسهون) And though We may have mercy on them and may remove whatsoever is of hurt with them, surely they would persist in their exorbitance, wandering perplexed.¹¹⁹

76. (ولقد ... يضرعون) And assuredly We seized them with chastisement, but they did not humble themselves to their Lord, nor did they entreat¹²⁰—

107. i. e., is it that their inattention is the real cause of their rejection of the Qur'ān?

108. i. e., is it because they are totally unfamiliar with the idea of Revelation?

109. i. e., is it because they are not acquainted with the sincerity and integrity of their Prophet?

110. i. e., is it because they doubt the Prophet's sanity? Note a reverberation of the old pagan priggishness in the dictum of a modern Christian: 'The

fundamental thing in him was that he was a pathological case.' (MacDonald, *Aspects of Islam*, p. 63).

111. (and that is the only real reason of their rejection of Islam).

112. (and were the universe to be governed in accordance with the whims and fancies of these petty creatures).

113. *i. e.*, confusion and corruption, ruin and destruction would have spread all round.

114. *i. e.*, We have brought them the admonitions leading to their own good and happiness.

115. (in their blindness to their own interests).

116. (as a reward for thy preaching, O Prophet!).

117. (and thou art well aware of it, so to suppose thee seeking worldly rewards from mankind is to assume an impossibility).

118. A fact apparent even to the Prophet's modern critics. 'Mohammad's bearing towards his followers, no less than towards His opponents, exhibits the assurance of being the vicegerent of God and the exponent of His will.' (Muir, *op. cit.*, p. 126).

119. So foreign were the Makkan pagans to all impulses of the true faith!

120. (Him). The allusion is to a very severe famine in Makka, which occurred in the 8th year of the Prophet's ministry.

قُلْ أَفَلَا تَتَّقُونَ

الْمُتَّقُونَ

عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ۝ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ۝ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ۝ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ۝ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ۝ قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّنَا لَسَبْعُونَ ۝ لَقَدْ وَعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝ قُلْ لَيْسَ الْأَرْضُ وَمَنْ فِيهَا إِلَّا كُنُفٌ مَعْلُومَةٌ ۝ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ۝ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ۝ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ۝ قُلْ مَنْ يَبْدَأُ مَكْنُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ

77. (حتى . . . مبلسون) until when We shall open upon them a portal of severe torment,¹²¹ and lo! they at that are despairing.

SECTION 5

78. (وهو . . . تشكرون) And He it is Who brought forth for you hearing and sight and hearts;¹²² little thanks you return!

79. (وهو . . . تحشرون) And He it is Who spread you on the earth and to Him you will be gathered.¹²³

80. (وهو . . . تعقلون) And He it is Who gives life and causes to die; and His is the alternation of night and day; will you not then reflect?¹²⁴

81. (بل . . . الاولون) Aye! they say the like of what the ancients said.

82. (قالوا . . . لمبعوثون) They say: when we are dead and have become dust and bones, shall we be raised up indeed?

83. (لقد . . . الاولين) Certainly this we have been promised, we and our fathers, before; but naught is this but the fables of the ancients.

84. (قل . . . تعلمون) Say thou:¹²⁵ whose is the earth and whosoever is therein, if you know?¹²⁶

85. (سيقولون . . . تذكرون) They will surely say! Allah's. Say thou: will you not then heed?¹²⁷

86. (قل . . . العظيم) Say thou: who is Lord of the seven heavens and Lord of the Mighty Throne?¹²⁸

87. (سيقولون . . . تتقون) They will certainly say: Allah. Say thou: will you not then be God-fearing?¹²⁹

121. i. e., a calamity beyond their imagination, either in this world or the Hereafter.

122. (that you may perceive Our judgments and enjoy Our gifts and may

seriously consider them).

123. *i. e.*, to Him in due course.

124. (that all these phenomena are so many arguments leading to a conviction of His unity and omnipotence and to the truth of resurrection).

125. (O Prophet!).

126. *i. e.*, is there any earth-god beside Him?

127. (and learn to worship God alone).

128. *i. e.*, is there any heaven-god beside Him?

129. (Him alone, and renounce all polytheistic beliefs).

قَدْ أَفْلَحَ ۖ

الْمُتَّقُونَ ۝

وَلَا يَجَارِعُهُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ سَيَقُولُونَ لَوْلَا قُلْنَا قَالِي تَسْحَرُونَ ۝ بَلْ أَتَيْنَهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ۝ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا الذَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ۝ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَنَّا يَسِرُّونَ ۝ قُلْ رَبِّ إِمَّا تُرِيدُنِي أَتَأْتُونِي بِوَعْدٍ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ۝ وَإِنَّا عَلَى أَنْ تُرِيكَ مَا نَعْلَمُ لَقَدِيرُونَ ۝ لَادْفَعُ مَا لَيْتَ بِهِ أَحْسَنُ السَّيْفَةِ ۖ نَعْنُ أَعْلَمُ بِمَا يَصِفُونَ ۝ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ۝ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِي ۝ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ

88. (قل . . . تملون) Say thou: in whose hand is the sovereignty of every-thing and who protects *all*, but against whom there is no protector, if you know?¹³⁰

89. (سيقولون . . . تحرون) They will certainly say: Allah's. Say thou: how then are you turned away?¹³¹

90. (يل . . . لكذبون) Aye! We have brought them the truth, and verily they are the liars.

91. (ما . . . يصفون) Allah has not taken to Himself any son,¹³² and there is no god alongwith Him; else each god would have gone off with what he had created¹³³ and one of them would have exalted himself above others.¹³⁴ Hallowed be Allah above what they describe.¹³⁵

92. (علم . . . يشركون) Knower of the unseen and the seen, Exalted is He above what they associate.

SECTION 6

93. (قل . . . يوعدون) Say thou: Lord! if Thou wilt show me¹³⁶ that with which they are threatened;

94. (رب . . . الظالمين) Lord! then place me not among the wrong-doing people.

95. (وإنا . . . لقدرون) And surely We are Able to show them¹³⁷ that with which We threat them.

96. (ادفع . . . يصفون) Repel thou the evil¹³⁸ with what is the best;¹³⁹ We are the Best Knower of what they utter.

97. (وقل . . . الشياطين) And say thou: Lord! I seek refuge with Thee from the whisperings of the devils;¹⁴⁰

98. (واعوذ . . . يحضرون) and Lord! I seek refuge with Thee lest they may attend me.¹⁴¹

99. (يعتلى . . . أرجعون) *It*¹⁴² ceases not until when death comes to one of them¹⁴³ and he says: Lord! send me back;¹⁴⁴

130. i. e. is there any associate-god beside Him?

131. (from the path). *سحر* is not only 'bewitched' but also 'be turned away from his course or way'. *تسحرون اى تسعدون و تصرفون عن هذا* (IQ).
132. (or daughter, as the Arab pagans supposed).
133. (and would have set up a distinct creation and kingdom of his own).
134. Consult and read for the mutual strife of various gods, the mythologies of all polytheistic nations.
135. (to Him so unworthily).
136. (in my life-time).
137. (here and now).
138. (in the meantime; till Our judgment arrives).
139. *i. e.*, with forgiveness and clemency.
140. (whose incitement may lead me to something impolitic though of course not sinful).
141. *i. e.*, 'hovering around me' (LL). Notice that the Prophet, far from being influenced by the devils, shuns even their proximity.
142. *i. e.* the infidels' gainsaying of God's truth.
143. (and he is face to face with the stern, inexorable realities of the Hereafter).
144. (to life). The plural form of the verb *ارجعون* is a plural of respect. (Th).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ۝ فَلَا تُغْنِي عَنْهُمْ صُورُهُمْ أَتَسَابَبُ بَيْنَهُمْ
يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۝ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۝ تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۝ أَلَمْ تَكُنْ أَيْدِي تَتْلَى
عَلَيْكَمْ كُتُبَكُمْ بِأَعْيُنٍ مُكَذِّبُونَ ۝ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۝ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَنَاظِمُوا ۝ قَالَ اخْسَأُوا فِيهَا وَلَا تُكَلِّمُونَ ۝ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا —
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ

100. (لى . . . يعثون) that I may work righteously in what I have left. By no means. It *is but* a word he utters,¹⁴⁵ and in front of them is a barrier¹⁴⁶ until the Day when they shall be raised.

101. (فاذا . . . يسألون) Then when the Trumpet is blown, there will be no kinship among them that Day,¹⁴⁷ nor will they be able to ask of each other.

102. (فن . . . المفلحون) Then he whose scales will be heavy¹⁴⁸—these! they are the blissful ones.

103. (ومن . . . خالدين) And he whose scales will be light—these are they who have hurt themselves; in Hell *they shall* abide.

104. (تلفح . . . كالحون) Their faces the Fire shall scorch, and therein they shall be grinning.¹⁴⁹

105. (الم . . . تكذبون) Have not My Revelations been rehearsed to you, and them you have been belying?

106. (قالوا . . . ضالين) They will say:¹⁵⁰ our Lord! our wretchedness overcame us and We have been an erring people.

107. (ربنا . . . ظلمون) O our Lord! take us forth from it;¹⁵¹ then if we revert¹⁵² we shall be wrong-doers *indeed*.¹⁵³

108. (قال . . . تكلمون) Allah will say: slink away in it,¹⁵⁴ and speak not to Me.

145. (unworthy of any serious notice).

146. Literally 'a thing that intervenes between any two things.' *برزخ*, in the Quranic sense, is 'the interval between the present life and that which is to come, from the period of death to the resurrection, upon which he who dies enters.' (LL) It involves 'a state of consciousness characterised by a change in the ego's attitude towards time and space, . . . a state in which the ego catches a glimpse of fresh aspects of Reality, and prepares himself for adjustment to these aspects.' (Iqbal,

Reconstruction of Religious Thoughts in Islam, pp. 166-167).

147. *i. e.*, all human relationships would become inoperative and be dissolved.

148. (with good works) *i. e.*, whose good works, when weighed, will be found to preponderate.

149. (and writhing with pain and agony).

150. (in the way of a belated confession).

151. (and send us to the world once more).

152. (to the life of guilt and sin).

153. (and deserving of every punishment).

154. *i. e.*, into the Hell with ignominy.

قُلْ أَقْلَمَ

الْمُؤْمِنِينَ

الرَّحِيمِينَ ۝ فَاتَّخَذُوا نَفْسَهُمْ بِخَيْرٍ ۚ إِنَّ أَسْوَكَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَعُونَ ۝ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ۚ إِنَّهُمْ هُمُ الْفَائِزُونَ ۝ قُلْ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ۝ قَالُوا لَيْتَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنِلَ الْعَادِينَ ۝ قُلْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ كُنْتُمْ تَعْلَمُونَ ۝ أَفَحَسِبْتُمْ أَنَّا خَلَقْنَاكُمْ عَمْتًا وَأَنَّا لَا تَرْجِعُونَ ۝ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ۚ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ۝ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ۝

109. (انه . . . الرحمن) Verily there was a band of my bondmen¹⁵⁵ who said: our Lord! we have believed, so forgive us and have mercy upon us, and Thou art the Best of the merciful ones.

110. (فاتخذهموم . . . تصحكون) Then you took them mockingly, so that they¹⁵⁶ caused you to forget remembrance of Me, and at them you were wont to laugh.

111. (انى . . . الفائزون) Verily I have recompensed them to-day, for they bore patiently;¹⁵⁷ verily they are the achievers.¹⁵⁸

112. (قل . . . سنين) Allah will say: how long did you tarry on the earth in number of years?

113. (قالوا . . . العادين) They will say:¹⁵⁹ we tarried a day or part of a day;¹⁶⁰ question them who keep count.¹⁶¹

114. (قل . . . تعلمون) Allah will say: you tarried a little *indeed*;¹⁶² would that you had known *that in your life-time*.

115. (الخبير . . . ترجعون) Do you consider that We have created you¹⁶³ in vain¹⁶⁴ and that to Us you are not to return?¹⁶⁵

116. (تعالى . . . الكريم) So exalted be Allah, the True King! there is no god but He! Lord of the Honoured Throne.¹⁶⁶

117. (ومن . . . الكفرون) And whosoever calls along with Allah unto another god, of whom he has no proof, then his reckoning is only with his Lord; surely the infidels will not thrive.¹⁶⁷

118. (وقل . . . الرحمن) And say thou: Lord ! forgive and have mercy, Thou art the Best of the merciful ones.

155. (among your contemporaries).

156. (as being the butt of your mockery and the subject of your ridicule).

157. (the cruel insults you wantonly offered them).

158. i. e., recipients of eternal bliss.

159. (in utter confusion and dismay).

160. So short will the duration of this life seem to them in comparison with the interminable length of their torments.

161. *i. e.*, the angels who have recorded everything.

162. The age of the world itself can bear no comparison with the eternity of the Hereafter.

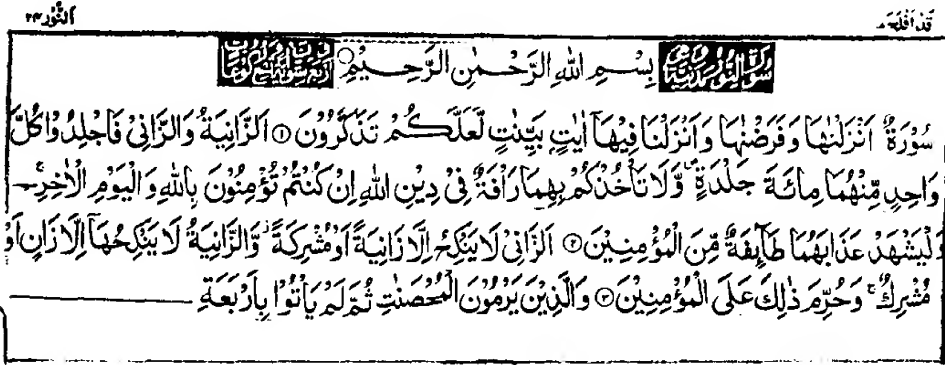
163. (O mankind!).

164. *i. e.*, for nothing; with no serious purpose. See P. XVII. n. 28.

165. (for account). This contradicts both the Christian doctrine of annihilation and the Buddhist notion of extinction. The end of every human soul is a return to God for final reckoning, not a deliverance from all existence, or a termination of all consciousness, like the blowing out of the flame of a lamp.

166. While the connection of the God of Islam with the sky of the honoured Throne is clear, it is equally manifest that He is their Master, Creator and Lord, and that there can be no conceivable identification of His exalted personality with the material sky.

167. (in contrast with the believers who are sure to thrive). See the first verse of this Surah.



Sūrat-un-Nūr

The Light. XXIV

(Madinian, 9 Sections and 64 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (سورة . . . تذكرون) *This is a chapter We have sent down and which We have ordained,*¹⁶⁸ and therein We have sent down revelations manifest,¹⁶⁹ that haply you may be admonished.¹⁷⁰

2. (الزانية . . . المؤمن) The adulteress and the adulterer:¹⁷¹ scourge each of the twain *with* a hundred stripes.¹⁷² And let not tenderness in the law of Allah¹⁷³ take hold of you in regard to the twain,^{173-A} if you have come to believe in Allah and the Last Day.¹⁷⁴ And let a band of the believers witness this chastisement.¹⁷⁵

3. (الزاني . . . المؤمن) The adulterer weds not but an adulteress¹⁷⁶ or an associator:¹⁷⁷ and the adulteress!—none weds her save an adulterer or an associator;¹⁷⁸ and that is forbidden to the believers.¹⁷⁹

168. The stress in the phrase is on the word 'We,' implying the special importance of the commandments mentioned in the chapter. The purport is: it is We who revealed and ordained these obligatory statutes, and therefore they are all to be complied with implicitly, and are not to be thought of lightly at all.

169. (conveying those commands).

170. (thereby, O Muslims!).

171. The Arabic word زنا denotes sexual intercourse between any man and woman, whether married or not, who do not stand to each other in the relation of husband and wife, and, as such, has no single-word equivalent in English language. It includes both adultery (*i. e.*, illicit sexual intercourse of two persons either of

whom is married to a third person) and fornication (*i. e.*, illicit sexual intercourse of unmarried persons). 'See P. XV. n. 89. Islam condemns *Zina* in all its forms outright. Islamic jurisprudence, in this respect, stands 'in splendid isolation from the laws of many other nations.' Among the Greeks, and also in early Rome, illicit sexual intercourse was no crime at all unless a married woman was involved. Even 'in Great Britain it was reckoned a spiritual offence, that is cognizable by the spiritual courts only. The common law took no further notice of it than to allow the party aggrieved an action of damages.' (EBr. I. p. 234, 11th Ed.).

172. The practice of the holy Prophet, the Sunnah, restricts this punishment to the case of unmarried offenders. The people who are married and are of free condition and are yet guilty of sexual misconduct are to be punished by stoning. Note that the law of Islam makes absolutely no distinction between a male offender and a female one. Both are equally guilty and equally punishable. The penalty for adultery in the Bible is undoubtedly death, probably by stoning. Cf. both the OT and NT:—

'And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.' (Le. 20: 10) 'If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman, so shalt thou put away evil from Israel.' (Dt. 22: 22) 'If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her, then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die.' (22: 23, 24) 'Jesus went unto the mount of Olives . . . They say unto him, Master this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?' (Jn. 8: 1-5) In the OT times, 'unfaithfulness on the part of the bride during the interval between betrothal and marriage was regarded as adultery, and might be punished with death. She was to be stoned, not strangled.' (DB. I. p. 326) 'The mode of execution varied with the standing of the woman: a guilty wife was to be put to death, *i. e.*, strangled, along with her paramour, while a betrothed woman who was seduced was to stoned' (III. p. 273) 'In the law the only recognised form of capital punishment is by stoning. . . It fell to the witnesses to cast the first stone.' (EBi. c. 2722) 'Prostitution by a betrothed virgin, . . . and the rebellious son are, according to the Pentateuchal laws, to be punished with death by stoning.' (JE. p. 554).

173. Sentiment of tenderness for such culprits is utterly misplaced; and accumulated experience of the mankind is that temperate and calculated severity on such occasions is most effective. Tenderness for criminals and misplaced clemency has been the besetting sins of the Jews in the rabbinical times. 'Capital punishment was, however of, such rare occurrence as to be practically abrogated. In fact many a judge declared openly for its abolition, and a court which had pronounced one

sentence of death in seven years was called the court of murderers.' (Polano, *op.cit.*, p. 331).

173-A. (as has happened in the case of other religious communities). The Jews seem to be the worst offenders in this respect. By constant modification and evasion of the Mosaic law, the rabbis brought the penalty of unchastity to naught, 'The laws relating to adultery came under the influence of a milder theory of the relation of crime and punishment. . . . Upon this mild theory followed the entire abolition of the death penalty.' (JE, I. p. 217) 'Practically it worked an acquittal in every case.' (p. 218) 'Most of the old Hebrew prophets and lawmakers themselves patronised harlots, and looked upon such escapades as the mildest of paccadillos. . . . In short, promiscuous sexual relations on the part of men, so long as they were not unduly advertised, came in for little in the way of censure. (Scott. *History of Prostitution*, p. 70).

174. (for punishment in this world is likely to atone for the torment in the Hereafter, and God is most unlikely to punish man twice for the same offence).

175. The execution, in order to be deterrent for others and more humiliating for the offenders, must take place in public, not in private, and they should justify and gratify their natural desire for vengeance upon such criminals.

176. i. e., a habitual adulterer is usually not inclined to wed anyone save a harlot. The phrase may also mean, 'The adulterer cohabiteth not except with the adulteress', the word نکاح meaning both wedlock and cohabitation. اصل النكاح القصد ثم استمر الجماع (Rgh).

177. Among polytheistic communities there is a distinct class of women giving themselves up to the life of shame as a form of religious service. The verse may also allude to the base morality of wives in pagan communities in general.

178. See nn. 176 and 177 above.

179. In the pagan society of Arabia, different classes of married women used to lead a profligate life with the connivance, or even active approval, of their husbands, for the sake of gain. Islam condemns the life of lewdness unreservedly, and categorically forbids the believers to marry any such women unless they repent and reform and once more begin to live a life of purity.

قَدْ أَفْلَحَ

النُّور

شَهَادَةً فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا. وَأُولَئِكَ هُمُ الْفَاسِقُونَ ۖ وَلَا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ وَالَّذِينَ يَزْمُونَ زَوَاجَهُمْ وَكَمْ يَكُنْ لَهُمْ شَهَادَاتٌ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ۝ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذَّابِينَ ۝ وَيَذَرُوا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذَّابِينَ ۝ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ۖ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ۝ إِنْ الَّذِينَ جَاءُوا بِإِلْفِكَ عُصْبَةً مِنْكُمْ لَا تَحْبَبُوهُ شَرًّا لَكُمْ، بَلْ هُوَ

4. (والذين . . . الفسقون) And those who accuse clean women¹⁸⁰ and then bring not four *eye*-witnesses,¹⁸¹ scourge them *with* eighty stripes¹⁸² and accept not their testimony for ever.¹⁸³ And these! they are the transgressors—

5. (الا . . . رحيم) excepting those who shall repent¹⁸⁴ thereafter and make amends.¹⁸⁵ Verily Allah is Forgiving, Merciful.

6. (والذين . . . الصادقين) And *as for* those who accuse their wives and there are not witnesses for them except themselves, the testimony of one of them shall *be to* aver four times by Allah that he *is* of the truthful.¹⁸⁶

7. (والخامسة . . . الكذابين) and for the fifth time that the curse of Allah be upon him, if he be of the liars.¹⁸⁷

8. (و يذروا . . . الكذابين) And it will avert the chastisement from her¹⁸⁸ if she swears by Allah four times that he is of the liars;

9. (والخامسة . . . الصادقين) and for the fifth time that Allah's wrath be upon her if he is of the truth-tellers.¹⁸⁹

10. (ولولا . . . حكيم) And had it not been for the grace of Allah and His mercy upon you,¹⁹⁰ and that Allah is Relenting,¹⁹¹ Wise,¹⁹² you had been lost.

180. (of unchastity).

181. (to substantiate the charge). Note that the number of witnesses where the honour of a believing woman is involved is double that of usual number requisite.

182. Notice the very serious view the Qur'an takes of slandering chaste women.

183. They shall, further, be deprived permanently of their civic right of giving evidence.

184. (and ask forgiveness of God). It is only the spiritual stigma that is atoned by repentance, which leaves the sentence of 80 stripes and the incompetence for giving evidence untouched.

185. (and ask forgiveness of the person or persons slandered).

186. The husband is required in such a case to call God four times as his witness and to solemnly swear to the fact.

187. For the fifth time the husband should invoke the curse of God upon him if he is telling a lie. Such oath is technically known as *يَمِين*.

188. (and thus exonerate her in a court of law).

189. Although acquitted in law the wife, after these extremities, must separate from her husband, and the judge must dissolve the marriage.

190. (O believing men and women !).

191. (towards those who confess their guilt).

192. (who prescribes benevolent, wise precepts).

قَدْ أَفْلَحَ

النَّاسُ

خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ۝ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا أَفْكٌ مُبِينٌ ۝ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ۝ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسْتُمْ فِي مَا أَفَضْتُمْ مِنْهُ عَذَابٌ عَظِيمٌ ۝ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسِبُونَهُ هِينًا ۚ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ۝ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا

SECTION 2

11. (ان . . . عظيم) Verily those who brought forward the calumny¹⁹³ were a *small* band among you.¹⁹⁴ Do not consider it an evil for you;¹⁹⁵ nay, it was good for you.¹⁹⁶ Unto every one of them shall be what he has earned of the sin,¹⁹⁷ and he among them who took the bulk of it, for him shall be mighty torment.¹⁹⁸

12. (لولا . . . مبین) Why, therefore, did not the faithful men and women, when you heard *the slander*,¹⁹⁹ think well of their *own* people²⁰⁰ and say:²⁰¹ this is an evident calumny?²⁰²

13. (لولا . . . الكذبون) Why did not they²⁰³ produce four witnesses thereof? And since they could not produce *four* witnesses, those! with Allah,²⁰⁴ they are the *very* liars!

14. (ولولا . . . عظیم) Had there not been Allah's grace upon you²⁰⁵ and His mercy in the world²⁰⁶ and the Hereafter,²⁰⁷ surely there would have visited you a severe chastisement for that wherein you had rushed²⁰⁸ —

15. (اذ . . . عظیم) when you were spreading it²⁰⁹ with your tongues and saying with your mouths that of which you had no knowledge, you consider it light but with Allah it was great.²¹⁰

16. (ولولا . . . عظیم) And why, when you heard it, did you not say: it is not for us to speak thereof, — hallowed be Thou!²¹¹ — that is a slander mighty?²¹²

193. (against 'Ayesha, the prophet's wife. انك literally is 'a lie' or 'falsehood.' The verse alludes to a particular incident in Hazrat 'Ayesha's life. In the sixth year of the Hijri era, when the holy Prophet was returning from the campaign against the Banu Mustaliq she was travelling, as usual, in a litter borne on a camel. At one of the halts, not very far from Madina, she dismounted and 'withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yamen shells, and went back to fetch it, leaving the curtains of the chair closed'. The march was in the meantime ordered. Her retinue, seeing the curtain closed, concluded that she was in the chair.

They loaded the litter on the camel and started on their journey. She herself says that her weight was next to nothing. Finding herself stranded, she could do nothing but to sit on the ground and to wait until someone should come to fetch her. And there she was found by Sufwān ibn ul Mu'aṭṭal whose duty it was to follow the caravan. He let her mount his camel with all the respect and decorum due to his master's wife, turning his face away so as not even to have a look at her, and himself on foot led the animal by the halter. This very ordinary and innocent episode furnished some malicious enemies of Islam—the notorious hypocrites of Madina—with an opportunity to raise a scandalous storm.

194. Altogether they were four in number, the originator of the slander being a noted hypocrite and the three others being simple-minded Muslims.

195. (O persons of deep faith!). The address is in particular to the persons wronged most and the worst sufferers by the slander.

196. (not only with regard to your reward in the Hereafter but also in respect of the Divine vindication of your honour in the world).

197. *i. e.*, every one will be punished according to his or her share in inventing and publishing the outrageous libel.

198. The allusion is to 'Abdullah ibn Ubai, the notorious leader of the Madina hypocrites and the originator of this wicked slander.

199. (O Muslims involved in publishing the calumny!). There were three of them, two men and one woman.

200. *i. e.*, of their co-partners in faith and religion. **بأنفسهم** is not here 'in their minds' as mistranslated by several translators.

201. (forthwith, and in plain words).

202. This is the ideal of purity in thought and word Islam expects of everyone of its followers to attain.

203. *i. e.*, the scandal-lovers.

204. *i. e.*, in the law of God.

205. See n. 190 above.

206. (inasmuch as He gave you respite to repent and make amends).

207. (inasmuch as He accepted your contrition and forgave you).

208. (so thoughtlessly).

209. *i. e.*, the wicked slander.

210. The defaming of a believer's character, always grievous, is doubly so when it was to cause mental anguish to the holy Prophet himself.

211. An exclamation indicative of surprise and disavowal, equivalent with saying: how extraordinary, how strange the report!

212. Muir renders the passage thus:—'Gracious God! It is a monstrous calumny!', and remarks:—'Little remark is needed regarding the character of 'Aisha . . . Her life both before and after must lead us to believe her innocent of the charge.' (*op. cit.*, pp. 303, 304).

تَنَافَلَهُ ۖ
 ۞ إِن كُنْتُمْ مُؤْمِنِينَ ۖ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۞ ۙ إِن الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي
 الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۞ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
 وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ۞ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۖ وَمَنْ يَتَّبِعْ خُطُوَاتِ
 الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ
 اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۞ وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَتَعْتَمِدُوا عَلَى قُرْبَى الْقُرْبَى
 وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ

17. (يعظم . . . مؤمنين) Allah exhorts you not to repeat the like of it, if you are believers *indeed*.²¹³

18. (وليبين . . . حكيم) And Allah expounds to you *His* revelations;²¹⁴ and Allah is Knowing,²¹⁵ Wise.²¹⁶

19. (ان . . . تملون) Verily those who desire that indecency should be propagated among the faithful²¹⁷ for them shall be an afflictive chastisement in the world and the Hereafter.²¹⁸ Allah knows²¹⁹ and you know not.

20. (ولولا . . . رحيم) And had there not been Allah's grace upon you and His mercy,²²⁰ and that Allah was Tender and Merciful, *you could have perished*.²²¹

SECTION 3

21. (يا أيها الذين . . . علم) O you who believe! do not follow the footsteps of Satan. And whoever follows his footsteps,²²² then Satan only bids to indecency and abomination.^{222-A} And had there not been Allah's grace upon you and His mercy, not one of you²²³ could have ever been cleansed, but Allah cleanses whomsoever He will.²²⁴ And Allah is Hearing,²²⁵ Knowing.²²⁶

213. (O believers!). True belief implies a very high standard of morality leaving no room for such slanderous gossip:

214. (comprising moral precepts).

215. (so He knows the sincerity of your contrition).

216. (so He supplies you with admonitions and exhortations necessary for your guidance).

217. The word *التافهة* in the context does not signify the act of lewdness but the dissemination of scandalous news and gossip, the wide-spread social vice—the word of scandal 'repeated and reiterated at hundreds of luncheon tables, tea tables, dinner tables, bridge tables and supper tables.'

218. Compare and contrast with this exceptionally high tone of the Islamic society the grossly lewd character of the Christian nations both modern and ancient—the necking and the petting of the moderns, and the kissing habit of

the ancients. 'The kiss, the instinctive token of amity and affection from the earliest time found a place in the life and the worship of the Christian Church.' (DCA. II. p. 902) 'The shameless use' of which 'made the churches resound, occasioning suspicious and evil reports.' (*ib*)

219. (what are the props of a decent human society).

220. The address is, in particular, to the Muslims who have now repented of their unknowing guilt.

221. (and had felt His vengeance).

222. (by yielding to his instigation and evil suggestions). The words, though of a general import, have a special reference to the free mingling of the sexes.

222-A. As is evident in the case of modern, civilised girl.

223. (single-handed, and unaided by God).

224. (in accordance with His universal Plan).

225. (so He hears the words of penitence).

226. (so He knows the sincerity of a contrite heart).

النور

نُورُ

اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ۝ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَ
لَهُمْ عَذَابٌ عَظِيمٌ ۝ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۝ يَوْمَ يَدْعُوا لِلَّهِ
دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ۝ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالْخَبِيثَاتُ
لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ أُولَئِكَ مُتَرَمِّمُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَكْرَهُونَ ۝
فَإِنْ لَمْ يَجِدْ فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ

22. (ولا . . . رحيم) And let not the men of affluence and plenty among you swear off from giving to the kindred and the needy and the emigrants in the way of Allah; let them pardon and overlook ²²⁷ Do you not love that Allah should forgive you? ²²⁸ And Allah is Forgiving, Merciful. ²²⁹

23. (ان . . . عظيم) Verily those who accuse ²³⁰ chaste, unknowing, ^{230-A} believing women, ²³¹ shall be cursed in the world and the Hereafter, and for them shall be a mighty chastisement;

24. (يوم . . . يعملون) on the Day when their tongues and hands and feet will bear witness against them for what they were wont to work.

25. (يومئذ . . . المين) On that Day Allah shall pay them their recompense in full and they shall know ²³² that Allah is Manifestly ²³³ True. ²³⁴

26. (الخبث . . . كريم) Vile women are for ²³⁵ vile men, and vile men are for vile women, and clean women are for ²³⁶ clean men and clean men are for clean women; ²³⁷ these ²³⁸ are quit of what the people say ²³⁹; and for them is forgiveness and an honoured provision. ²⁴⁰

SECTION 4

27. (يا أيها الذين . . . تذكرون) O you who believe! do not enter houses other than your own until you have asked leave and invoked peace on their inmates. ²⁴¹ That is better for you; ²⁴² haply you may take heed.

227. Mistāḥ was an indigent relative of the Prophet's great companion Abū Bakr and was supported by him. In his simplicity of mind he also became a tool in the hypocrites' campaign of scandalising Hazrat 'Āysha'. It was natural for her father, the great Abū Bakr, now to stop his pension but even this small punishment he is not allowed to inflict, and is exhorted to act up to the highest standard of Islamic ethics and to continue his benevolence.

228. (as a recompense for your forgiving others).

229. (so His servants too should be forgiving and merciful in their dealings with men).

230. (of unchastity).

230-A. Or 'unmindful' *i. e.*, indifferent to and uninterested in sexual affairs.

It is only in recent years that this norm of respectability has undergone a complete transformation. 'No respectable girl', say only twenty years ago, 'dared to exhibit the slightest knowledge of or interest in anything pertaining to the sex act. Such knowledge or show of knowledge was reserved for the prostitute. . . . In recent years, as a result of woman's sexual and social emancipation, there has been a great change in regard to her reaction to sexual feelings. She no longer is ashamed to betray any interest in sex.' (Scott, *Encyclopedia of Sex*, p. 142) 'It is a feature of modern life that the sexes mix together freely and in conditions of seductive propinquity unknown in earlier generations.' (Forbate, *op. cit.*, p. 83) 'All this new latitude, this mixing with men, this modern dancing, individually, collectively and cumulatively arouse latent sexuality, and stimulate sexual passion and desire to a degree, which in previous generations, rarely occurred before marriage.' (p. 89) 'To-day, interest in sex and the beginnings of erotic desire and passion are in evidence by the time the girl leaves school. Most secondary girls and nearly all college students are thoroughly acquainted with *coitus sine immissis fenio*, if not with the complete sex act.' (p. 90).

231. (such as the holy Prophet's wives per-eminently are). 'Unknowing' in the phrase signifies 'conscious of no ill.'

232. *i. e.*, shall realise before their very eyes.

233. *i. e.*, the Revealer of everything hidden.

234. *i. e.*, the true Judge.

235. *i. e.*, are fit to be joined with——

236. *i. e.*, are fit to be joined with——

237. (and as the holy Prophet was given only what befitted him, it is unthinkable that any of his consorts should have been anything but clean, pure and spotless).

238. (clean men and women).

239. *i. e.*, are clean of the charges the slanderers falsely bring against them.

240. (in Paradise).

241. 'The English saying that an Englishmen's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respecting permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity.' (AYA).

242. Islam thus regards sudden and abrupt entry into another's house or apartment as an act of incivility and indecorum since the person may be surprised in an indecent action or posture or may have something discovered which he would have liked to conceal.

قُلْ أَطِيعُوا اللَّهَ

النُّور

لَكُمْ أَرْجِعُوا فَانْجِعُوا هَؤُلَاءِ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ۝ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا

28. (فان . . . علم) That if you find no one therein,²⁴³ do not enter until leave has been given you.²⁴⁴ And if you are told:²⁴⁵ go back, then go back.²⁴⁶ It is cleaner for you,²⁴⁷ and Allah is Knower of what you do.²⁴⁸

29. (ليس . . . تكتُمون) No fault it is with you that you enter²⁴⁹ a house uninhabited²⁵⁰ in which there is *some* property for you;²⁵¹ Allah knows what you disclose and what you conceal.²⁵²

30. (قل . . . يصنعون) Say thou²⁵³ to the faithful *that* they shall lower their sights²⁵⁴ and guard their private parts;²⁵⁵ that is cleaner for them.²⁵⁶ Verily Allah is Aware of what they perform.²⁵⁷

243. (responding to your call).

244. (either by the occupant of the house or by its owner if it is unoccupied).

245. (by the occupant of the house).

246. (good-heartedly; without feeling insulted).

247. (than to remain waiting at the door).

248. (so beware of infringing any of His ordinances).

249. (without asking permission).

250. (by private individuals or families, such as shops, inns, etc.) *يُدْخَلُونَ* means, 'buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owner.' (LL)

251. i. e., material which may be of use to you.

252. (so His commands are to be obeyed in every case and circumstance).

253. (O Prophet!).

254. (and not look freely at the faces of the women who are not their sisters, daughters, mothers or wives). Here is a law of inward purity of the strictest kind and a piece of very sound advice to the tempted. This injunction puts a full and complete stop to lusting with the eyes, and the maxim, if acted upon, does and

must serve as a most powerful agency for the prevention and control of sexual crimes. Islam is not at all enamoured of free and unrestricted intermingling of the sexes and of the mixed gatherings at bridge tables and supper tables, and in schools, colleges, clubs, cinemas, and public parks. It insists upon segregation of the sexes and bans altogether lewd literature, lewd pictures and lewd cinemas. Cf. the Bible:—‘But I say unto you. That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.’ (Mt. 5: 28)

255. (in their entirety). This bans altogether every form of nudity whether under cover of naturism or in the name of ‘health and efficiency’.

256. If this were the universal practice, how different would have been the record of sexual morality all over the world !

257. (so He is sure to punish any and every infringement of His commandments).

مَلَكَتْ أَيْمَانُهُنَّ أَوِ الشَّعِيرَ غَيْرَ أُولَى الزُّبَةِ مِنَ الرِّجَالِ أَوِ الطُّفُلِ الَّذِينَ لَمْ يَنْظُرُوا عَلَى عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مَنْ زَيْنَنَهُنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ السَّمُوعُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾
وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالضَّالِّحِينَ مِن عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكُلُوا مِمَّا رَزَقَهُمُ اللَّهُ عَلَيْهِمْ فِيهِمْ خَيْرٌ أَأَتَوْهُمْ مِمَّنْ قَالِ اللَّهُ إِلَيْهِ أَنُكِّمُوا وَلَا تَكُونُوا
فَتَيِّبَهُمْ عَلَى الْبِفَاءِ إِنْ أَرَدْنَ مُحَضًّا لَّيَبْتَغُوا عَرَضَ الْحَيَاةِ

31. (وقل . . . تفلحون) And say to the believing women *that* they shall lower their sights²⁵⁸ and guard their private parts²⁵⁹ and shall not disclose their adornment²⁶⁰ except what appears of it:²⁶¹ And they shall draw their scarves over their bosoms,²⁶² and shall not disclose their adornment save to their husbands²⁶³ or their fathers or their husband's fathers or their sons or their husband's sons or their brothers or their brothers' sons or their sisters' sons²⁶⁴ or their women²⁶⁵ or what their right hands own²⁶⁶ or male followers wanting *in sex desire*²⁶⁷ or children not acquainted with the privy parts of women.²⁶⁸ And they²⁶⁹ shall not strike their feet so²⁷⁰ that there be known what they hide of their adornment.²⁷¹ And turn penitently to Allah you all, O you faithful;²⁷² haply you may thrive.²⁷³

32. (وانكحوا . . . علم) And wed the single among you²⁷⁴ and the fit ones²⁷⁵ among your male and female slaves. If they are poor, Allah will enrich them of His bounty.²⁷⁶ Allah is Ample,²⁷⁷ Knowing.²⁷⁸

258. The ease with which sense-perceptions give rise to sex stimulation can hardly be over-rated. See n. 254 above.

259. See n. 255 above.

260. *زينة* is 'anything with which one is adorned, bedecked, beautified or graced.' Thus public exhibition is denied and interdicted of everything that the 'modern' woman holds so dear—her lip-stick, face-powder, bathing-dress and semi-nude costume.

261. (of sheer necessity).

262. (taking care to cover their heads, foreheads, necks, shoulders and breasts). This forms the justification for the much-maligned 'veil'.

263. (who alone have the privilege to see the whole body of their wives).

264. All these [near male] relations are only allowed to see what cannot be well concealed in a [familiar everyday intercourse] but no other part of the body.

265. 'Their women' is synonymous with 'believing women', infidel women being in this respect reckoned as men.

266. (of the female slaves).

267. (and intelligence). غير اولى الاربة signifies both 'wanting in intelligence' and 'wanting in sex desire'. The reference is to the male attendants who through disease or extreme old age have lost reason and manhood. يريد الاتباع الذين نبت لهم اربة.

(Rgh) في النساء اى حاجة مثل المحصى و النحنى، والشيوخ الهرم (IQ) اولى الاربة من الرجال كناية عن الحاجة الى النكاح

268. *i. e.*, children having as yet no sense of sex.

269. *i. e.*, the believing women.

270. (on the earth).

271. So that the Muslim woman is not allowed tinkling of the ornament of her feet lest it may be suggestive of sex appeal. Even such remote stimulants to sex passions are interdicted in Islam! Compare and contrast with this the open lewdness and solicitations of the modern dancing-halls. For the Biblical condemnation of the tinkling feet-ornaments of 'the daughters of Zions' see Is. 3: 16-18.

272. (if you have infringed in any way these Divine ordinances). The Holy Qur'ān emphasizes here as elsewhere man's ability to repent without a mediator.

273. (both individually and collectively; in this world and the Hereafter).

274. (of free women). ايم is any one not in the bond of wedlock, whether unmarried, or divorced or widowed. (IQ) الايامى من الرجال والنساء هم الذين لاازواج لهم. The purport of the command is that marriageable women in the Muslim community are not to be allowed to remain husbandless. This encourages the practice of marriage, even though it may lead to polygamy wherever necessary. Of Muslim polygamy, a much detested word till recently, a leading English clergyman, Rev. Canon Isaac Taylor, has said at one of the Church Congresses held in England:—'Owing to polygamy, Muslim countries are free from professional outcasts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims.' If ايامى is not to be taken in the sense of 'widows', it should be noted that in Islam widowhood is neither a pollution requiring special purification nor a crime necessitating some expiation. Contrast with this the Hindu attitude. 'Widowhood, according to Hindu doctrine, is the penalty incurred for sins committed in a previous incarnation, entailing hopeless drudgery for the rest of life.' (EMK. IV. p. 1927) And daily along the Ganges may be seen a number of 'widows bathing in its sacred waters in the hope of thereby washing away the sins that had presumably brought such a load of misery upon them' (*ib*).

275. (both of whom become free by marriage). الصالحين is generally understood in the sense of 'virtuous ones'; but صالح signifies also 'suitable, or fit'. 'Fit ones' as equivalent to 'fit for performing marital duties' is the meaning adopted by Th. and is one of the meanings given by Rz. Marriage, it should be once more borne in mind, in Islam is normal, not exceptional. The act of wedding is in itself

a virtue, not a grudging concession to human flesh, as in Christianity and some of the Jewish sects, like the Essenes.

276. (so poverty ought not to be taken as a permanent bar to marriage). Note once more that in Islam the normal way to the life of perfection is marriage, not celibacy. It is not Islam but certain other religions, perhaps equally well-known, that have exalted celibacy and have held marriage as something impure as a necessary evil. 'As an institution, Jesus regards marriage as essentially physical and intended only for the present age. Those who were to share in the blessings of the eschatological kingdom would neither marry nor be given in marriage but would be possessed of the non-physical body in the resurrection.' (Hastings, *op. cit.*, II, p. 138) 'Anti-sexual elements,' says a modern social philosopher of Britain, have existed in religion 'side by side with the others from a very early time, and in the end, wherever Christianity or Buddhism prevailed these elements won a complete victory over their opposites.' (Bertrand Russell, *Marriage and Morals*, p. 34) Actually the misogamy of Saint Paul and his associates went so far that the sexual act which led to the birth of the child was itself a sin, and a filthy sin at that.' (Forbate, *op. cit.*, p. 370) 'It was this outlook on sex which led to the rule that no man or woman, married or unmarried, who had performed the sex act the previous night, should take part in a Church festival or in the Eucharist.' (Scott, *History of Prostitution*, pp. 72-73).

277. (so He can enrich anyone He likes).

278. (so He knows who is fit to receive His bounty).

النور

تذاتلة

الَّذِينَ آمَنُوا مِنْ بَيْنِهِمْ ۖ فَإِنَّ اللَّهَ مِنْ بَعْدِ أَرْهَافِنَ غَفُورٌ رَحِيمٌ ۝ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا لِمَنْ
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كُشُوفَةٌ فِيهَا مِصْبَاحٌ مِصْبَاحُهُ
فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يَضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۝ رِجَالٌ
لَّا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ

33. (وليسنف . . . رحيم) And those who do not find *means* to marry shall restrain themselves²⁷⁹ until Allah enriches them of His bounty. And from among those whom your right hands own those who seek a writing²⁸⁰—write it for them if you find any good in them,²⁸¹ and give them of the wealth of Allah which He has given you.²⁸² And do not constrain your handmaids to harlotry²⁸³ if they would live chastely, in order that you may seek the chance gain of this world. And whosoever will constrain them,²⁸⁴ then verily Allah is, after their constraint,²⁸⁵ Forgiving, Merciful.²⁸⁶

34. (ولقد . . . للتين) And assuredly We have sent down to you²⁸⁷ revelations illuminating and a similitude for those who passed away before you²⁸⁸ and an exhortation to the *God-fearing*.

SECTION 5

35. (الله . . . علم) Allah is the light of the heavens and the earth;²⁸⁹ the likeness of His light²⁹⁰ is as a niche wherein is a lamp;²⁹¹ the lamp is in glass; the glass is as though it is a star brilliant;²⁹² lit from a tree blest, an olive,²⁹³ neither of the east nor of west;²⁹⁴ its very oil will shine forth,²⁹⁵ even though no fire touched it;²⁹⁶ light upon light. Allah guides unto His light whom He will. Allah propounds similitudes for mankind;²⁹⁷ and verily Allah is the Knower of everything.²⁹⁸

36. (في بيوت . . . الاصال) *They*²⁹⁹ worship in houses which Allah has bidden to be exalted³⁰⁰ and His name to be remembered therein; they hallow Him therein in mornings³⁰¹ and evenings³⁰²—

279. *i. e.*, shall practise continence and never seek to gratify their passions outside wedlock. And this is by no means impossible of attainment. 'Personal purity,' says Sir William Osler, one of the most distinguished physicians of the modern times, 'is the prophylaxis which we, as physicians, are especially bound to advocate. Continence may be a hard condition (to some harder than to others), but it can be borne, and it is our duty to urge this lesson upon young and old who seek our advice in matters sexual.' (Osler, *Principles and Practice of Medicine*, p. 278) 'In all normal

conditions abstinence from sexual intercourse is not harmful to a young man's health.' (Scott, *Sex Problems and Dangers in War Time*, p. 47).

280. *i. e.*, a written instrument allowing the slaves to redeem themselves on paying a certain amount. This document obliges the master to set his slave at liberty on receiving a certain sum of money which the latter collects either by his labour or by receiving free gifts from well-to-do Muslims.

281. *i. e.*, any chance of bettering their positions.

282. (that they may liberate themselves the sooner). Note that this is addressed not to the masters but to the Muslim community in general, thus recommending it to them to assist the slaves by paying their ransom.

283. which practice in pagan Arabia, as in most other pagan countries, was general, Abdullah ibn Ubai having six women slaves whose bodies he hired for prostitution.

284. (to that end; to earn their livelihood by harlotry).

285. *i. e.*, while they long to escape this immoral life and are detesting it.

286. (to such women, and will view their case leniently).

287. (O believers!).

288. The allusion may well be to Mary (of blessed memory), scandalous gossip against whom was even more serious than in the case of Hazrat 'Ayesha.

289. (illuminating the hearts and homes of all believers). Or 'He illumines those in the heavens and on the earth by His light'. يَهْدِي بُرُوهَ مِنْ فِي السَّمَوَاتِ وَ مِنْ فِي الْأَرْضِ. (IQ) Cf. the NT:—'God is light, and in Him is no darkness at all.' (1 Jn. 1: 5).

290. (in the mind of the true believer). (IQ) مِثْلُ نُورِهِ فِي قَلْبِ الْمُؤْمِنِ.

291. (diffusing its light all round). 'The teaching of modern physics is that the velocity of light cannot be exceeded and is the same for all observers whatever their own system of movement. Thus in the world of change light is the nearest approach to the Absolute. The metaphor of light as applied to God, therefore, must in view of modern knowledge, be taken to suggest the Absoluteness of God.' (Iqbal, *op. cit.*, p. 89).

292. 'The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralising the light in a flame which is further individualised by its encasement in a glass likened unto a well-defined star.' (Iqbal, *op. cit.*).

293. *i. e.*, from the olive-oil. For زَيْتُون see n. 26 above.

294. *i. e.*, the tree is standing in the open, neither in the east nor in the west of a building, so that it is always before the sun. Such an olive tree is well noted for the purity and high quality of its oil.

295. (of itself).

296. So full of illuminating properties is that oil!

297. Speaking of the literary charm of the Holy Qur'ān, and taking this particular verse as a specimen says an English lady now happily a Muslim:—'It is

impossible to give a translation that can convey the poetry, the subtle meaning that floods the soul when read in the original. To me simple grandeur of the diction, the variety of the imageries, the splendour of the word-painting differentiates the Koran from all other scriptures.' (Lady Cobbold, *op. cit.*, p. 240).

298. (so He knows what sort of subjects would guide and benefit mankind).

299. *i. e.*, those whom He has guided unto His light.

300. (and respected). Mosques are such houses.

301. *i. e.*, in the prayer of dawn.

302. The Arabic word *اصل* indicates the time from afternoon to dark, thus covering the two afternoon and the two evening prayers.

الْقُرْآنُ

قَدْ أَفْلَحَ

إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَ لَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يُزِدُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ يَفْبِقِعَةٍ يَحْسَبُهَا
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَجَدَ اللَّهَ عِنْدَهُ فُوقَهُ حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ۝ أَوْ كَظُلُمَاتٍ
فِي بَحْرٍ لَمِيعٍ يَتَخَشَّصُهُ مَوَّجٌ مِنْ فَوْقِهِ مَرْرٌ مِنْ فَوْقِهِ سَحَابٌ ظَلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا
وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يَسِيرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالظَّيْرِ صَفَاتٍ كُلِّ
قَدْ عَلِمَ صَلَاتَهُ وَ

37. (رجال . . . والابصار) men whom neither trade nor business diverts from the remembrance of Allah³⁰³ and the establishment of the prayer and the payment of the poor-rate, in awe of a Day whereon heart and sights will be upset;

38. (ليجزىهم . . . حاب) that Allah may recompense them the best³⁰⁴ for what they worked and may increase to them of His grace. And Allah propounds for whom He will without measure.

39. (والذين . . . الحساب) And those who disbelieve— —their works are like a mirage³⁰⁵ in a desert which the thirsty deems to be water until when he comes thereto, he finds not aught,³⁰⁶ and finds Allah³⁰⁷ with himself,³⁰⁸ and He pays him his account in full; and Allah is Swift in reckoning.

40. (أو كظلمات . . . نور) Or, like darkness in a bottomless sea;³⁰⁹ there covers him a wave from above it, a wave overcast with a cloud; layers upon layers of darkness.³¹⁰ When he puts out his hand he can scarcely see it. And to whom Allah does not appoint a light³¹¹ his shall be no light.

303. (and from carrying His precepts in daily life).

304. (of rewards) *i. e.*, Paradise.

305. (having the semblance of running water).

306. (and consequently dies in agony).

307. *i. e.*, His decree.

308. Similarly an infidel believing in Resurrection presumes that his works will profit him, until when he dies and is brought before his Lord, he finds all his works null and void.

309. (and vast). Such verses 'are to my apprehension amongst the grandest and most powerful in the whole Koran'. (Muir, *op. cit.*, p. 340).

310. 'The Arabs describe thick darkness as "darknesses one above another.' (LL under the heading رَمَك) This verse depicts the case of such infidels as were no believers in Resurrection at all.

311. (as a sequel to his own habitual indifference to, and disregard of, the call of religion).

قَدْ أَفْلَحَ

النُّور

تَسْبِيحَهُ وَاللَّهُ عَلَيْهِمْ بِمَا يَفْعَلُونَ ۝ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يُزَيِّجُ سَحَابًا
ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سُنَّابُ رِقِّهِ يَذْهَبُ بِالْأَبْصَارِ ۝ يَغْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ
فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ ۝ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ وَمِنْهُمْ مَنْ يَمْشِي
عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ لَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ
مُبِينَاتٍ وَاللَّهُ

SECTION 6

41. (الم تر . . . يفعلون) Does thou not see³¹² that Allah——hallow Him whosoever is in the heavens and the earth and the birds with wings out-spread?³¹³ Surely everyone³¹⁴ knows his prayer and his hallowing;³¹⁵ and Allah is the Knower of what they³¹⁶ do.

42. (وجه . . . المصير) Allah's is the sovereignty of the heavens and the earth and to Allah is the return.³¹⁷

43. (الم . . . بالابصار) Dost thou not see³¹⁸ that Allah³¹⁹ drives a cloud along, then compresses it, and then makes it a mass, and thou then seest fine water come forth from the interstices thereof? And He sends down from the sky mountains³²⁰ in which is hail; then smites with it whom He will and spares whom He will. The flash of His lightning almost takes away the sights.

44. (يقلب . . . الابصار) Allah³²¹ turns away the night and the day over and over; verily in this is a lesson³²² for men of insight.

45. (والله . . . قدیر) Every moving thing Allah has created of water;³²³ of them is one that walks upon his belly,³²⁴ and of them is one that walks upon his two feet,³²⁵ and of them is one that walks upon his four.³²⁶ Allah creates whatsoever He wishes; Allah is Potent over everything.

312. (O reader!).

313. Birds have very frequently been adored, by polytheistic peoples, as vehicles of the great gods, and have themselves been the objects of special cults. The goose, the hawk, the parrot, the vulture, and the wagtail are a few conspicuous representatives of their class. For the Indian and Egyptian bird-cults see ERE. IX. p. 232, V. p. 245.

314. (of His creatures).

315. *i. e.*, knows his, her, or its own mode of prayer and hallowing.

316. *i. e.*, the infidels who still deny His Oneness.

- 317. (of one and all).
- 318. (O reader !).
- 319. (and not any rain-god).
- 320. (of clouds).
- 321. (any not any night-deity or day-deity).
- 322. (and an indication of His unity, majesty and omnipotence).
- 323. See P. XVII, nn. 64, 65 ; also AYA *in loco*.
- 324. (such as fish and reptiles).
- 325. (such as birds and human beings).
- 326. (such as cattle and beasts).

قَدْ أَفْلَحَ ۖ
أَنْتُمْ ۖ

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فِرْقٌ مِنْهُمْ مِنْ بَعْدِ
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ۝ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فِرْقٌ مِنْهُمْ مُعْرِضُونَ ۝ وَإِنْ يَكُنْ
لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ۝ أَفَبِأَفْئِيلِهِمْ فَرَضُ أَمِ اتَّابُوا أَمْ يَخَافُونَ أَنْ يَخِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ
بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ۝ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا
وَأَطَعْنَا ۚ أُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيُخَشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ۝ وَأَقْسَمُوا
بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

46. (لقد . . . مستقيم) Assuredly We have sent down revelations illuminating:³²⁷ and Allah guides whom He wishes to a straight path.

47. (و يقولون . . . بالمؤمنين) And they³²⁸ say: we have believed in Allah and the messenger, and we obeyed, then a party of them backslides thereafter,³²⁹ and believers they are not.

48. (و اذا . . . معرضون) And when they are called to Allah and His messenger that he³³⁰ may adjudge between them,³³¹ lo: a party of them³³² turns aside;³³³

49. (و ان . . . مدعين) and if they had a just cause,³³⁴ they³³⁵ would have come to him readily.

50. (ان في . . . الظلمون) Is in their hearts a disease?³³⁶ Or do they doubt?³³⁷ Or do they fear that Allah shall misjudge them,³³⁸ as also His messenger? Aye! these are the very wrong-doers.³³⁹

SECTION 7

51. (انما . . . المفلحون) The only saying of the faithful, when they were called to Allah and His messenger that he might adjudge between them, was that they said:³⁴⁰ we hear and we obey. And these! they are the blissful.

52. (و من . . . الفائزون) And whosoever obeys Allah and His messenger, and is in awe of Allah and fears Him—these! they are the triumphant.

327. (and expounding the truth).

328. *i. e.*, the hypocrites.

329. (when they are asked to abide by the Prophet's judgments and decisions).

330. *i. e.*, the apostle as the vicegerent of God.

331. (justly and impartially).

332. (conscious of their guilt).

333. (and refuse to obey his summons).

334. *Lit.* if the right had been theirs.

335. (confident of their winning the case).

336. *i. e.*, the disease of absolute denial and infidelity.

337. *i. e.*, are they sceptical of the holy Prophet's claims?

338. (and despoil them of their dues).

339. (and the real culprits). The allusion is, in particular, to one Bashîr, a hypocrite, who had a litigation with a Jew and appealed to a Jewish magnate, whereas the Jew appealed to the Prophet confident of receiving justice at his hands.

340. (in all sincerity).

قَالَ اللَّهُ

أَنْتُمْ

لَيْنَ أَمْرُهُمْ لِيَخْرُجْنَ قُلْ لَا تَقْسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ يَخَيِّرُ لِمَا تَعْمَلُونَ ۝ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ۝ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝ لَا تَحْسَبَنَّ

53. (و افسوا . . . تعملون) And they³⁴¹ swear by Allah with their solemn oaths that if thou³⁴² commandest them they will surely go forth.³⁴³ Say thou: do not swear,³⁴⁴ your obedience is well-known.³⁴⁵ Verily Allah is Aware of what you do.³⁴⁶

54. (قل . . . المين) Say thou: obey Allah and obey the messenger;³⁴⁷ then if you turn away, upon him is only that which has been laid upon him,³⁴⁸ and upon you is that which has been laid upon you.³⁴⁹ If you obey him you will be guided,³⁵⁰ and naught is upon the prophet except the plain preaching.

55. (و عداقه . . . الفسقون) Allah has promised those of you³⁵¹ who believe and work the righteous *deeds* that He shall make them successors on the earth³⁵² even as He made those who were before them successors,³⁵³ and that He shall certainly establish for them their religion which He has approved for them, and that He shall certainly exchange unto them after fear a security,³⁵⁴ *provided* they worship Me,³⁵⁵ joining not aught with Me;³⁵⁶ and whosoever will disbelieve thereafter, then those! they are the ungodly.³⁵⁷

56. (واقبوا . . . ترحمون) And establish the prayer, and pay the poor-rate and obey the messenger, haply you may be shown mercy.

341. i. e., the hypocrites.

342. (O Prophet!).

343. (from their houses).

344. (to a falsehood).

345. i. e., your obedience is known to me very well! The remark is sarcastic.

346. (and He has let me know of your real feelings).

347. (as His vicegerent).

348. i. e., the duty of preaching and delivering the message.

349. i. e., the duty of conforming to his directions and commands.

350. (and directed to the ways of perfection).

351. (O mankind!).

352. (and rulers, in place of the ungodly).

353. *i. e.*, the believing Israelites, for instance, who had dispossessed the unbelieving Canaanites.

354. This is by way of prophecy. The Muslims, harassed and persecuted, are given the cheerful news that God shall destroy their enemies in the future, as He destroyed them in the past, and that they shall soon be able to establish their rule as the standard-bearers of God's law and religion.

355. (exclusively and whole-heartedly). The proviso is important; mere lip profession of Islam is utterly inadequate for the realisation of these promises.

356. (either overtly or covertly).

357. (and clearly no such promise is held out to them).

قَدْ أَفْلَحَ

الْمُتَّقِينَ

الَّذِينَ كَفَرُوا وَاصْبِرِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَاسٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ
طَوَفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ وَإِذَا بَلَغَ الْأَطْفَالُ
مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ وَ
الْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ

57. (يا . . . المصير) Do not consider them who disbelieve able to frustrate His purpose on the earth, and³⁵⁸ their abode shall be the Fire—an ill retreat!

SECTION 8

58. (يا أيها الذين . . . حكيم) O ye who believe! let those whom your right hands own^{358-A} and those of you who have not attained puberty ask leave of you³⁵⁹ three times—before the dawn-prayer, and when you lay aside your garments at noon-day and after the night prayer: three times of privacy for you.³⁶⁰ No fault is there upon you and upon them beyond these times³⁶¹ going round upon you,³⁶² some of you upon some others. In this way does Allah expound His commandments, and Allah is Knowing, Wise.

59. (وإذا . . . حكيم) And when the children among you attain puberty then let them also ask leave as those before them³⁶³ asked leave. In this way Allah expounds His commandments; and Allah is Knowing, Wise.³⁶⁴

358. (in the Hereafter).

358-A. Your legal slaves and slave girls.

359. (when entering your houses or apartments).

360. (and the usual hours of undress). Even for a domestic or a child it is not proper to come into anyone's room without notice. Such are Islamic rules of decorum.

361. i. e., outside these three stated times.

362. (without obtaining permission).

363. i. e., their seniors. The children when they are grown-ups must follow the same rules.

364. The verse is repeated perhaps to mark the special importance of the rule embodied in it.

قَدْ أَفْلَحَ

النُّور

جَنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٥٠ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ إِهْلَائِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُمُ مُقَاتِلَةٌ أَوْ صَدْيَقٌ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا وَأَنْتُمْ تَاءِفُونَ ٥١ دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ٥٢ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْلَمُونَ

60. (و القواعد . . . عليم) And past child-bearing women who do not expect wed-lock³⁶⁵—upon them it is no fault that they lay aside their *outer* garments not flaunting their adornment.³⁶⁶ And that they should restrain themselves³⁶⁷ is better for them; and Allah is Hearing, Knowing.

61. (ليس . . . تعلمون) No restriction is there on the blind, nor is there a restriction on the lame, nor is there a restriction on the sick,³⁶⁸ nor on yourselves³⁶⁹ that you eat in your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or *from that house* of which you own the keys³⁷⁰ or *from the house* of a friend. No fault is there upon you whether you eat together or eat in *separate* groups.³⁷¹ Then when you enter houses, salute each other³⁷² with a greeting from Allah, blessed and good. Thus Allah expounds to you *His* revelation, haply you may reflect.

365. (and who have no chance of exciting the passions of man).

366. Women of extreme old age are permitted to relax for themselves the proper rules of dress provided there is no wanton exhibition of even their womanhood.

367. (even from this).

368. The diseased and the maimed in the early days of Islam scrupled to have their meals with others lest their company might be considered defiling; the passage removes their scruples.

369. Some of the early Muslims imagined that they ought not to eat in the house of another though he be ever so closely related to them; others declined to eat with their friends, even on invitation, fearing, that they might be burdensome to them. The passage removes all such scruples.

370. (and are presumably permitted to eat thereat).

371. This strikes at the root of the Hindu caste system which insists that each one shall eat separately or at most in the company of his fellow caste-men. A similar custom prevailed in Egypt. 'The great lords would not eat with foreigners, nor with their own countrymen who were of lower rank than themselves.' (EMK. II. 855).

372. *انفسكم* means, 'your own people'.

قَدْ أَلْفَمُوا

النُّور

تَعْقِلُونَ ۖ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوا إِنْ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا السَّاعَةُ نَفْثَ الشَّيَاطِينُ فَأَذْنُ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَكَلُونَ مِنْكُمْ وَلَوْ أَفْلَحَ الَّذِينَ يَمْخُلُفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ۝ الْآرَاءُ لِلَّهِ بِأَفْضَلِ السَّمَوَاتِ وَالْأَرْضِ ۚ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

SECTION 9

62. (انما . . . رحيم) The faithful are those who have believed in Allah and His messenger, and when they are with him on *some* affair collecting *people together*,³⁷³ they do not depart³⁷⁴ till they have begged his leave. Verily those who ask thy leave, those are they who *really* believe in Allah and His messenger.³⁷⁵ So if they ask thy leave for some business of theirs, give thou leave to whom thou wilt,³⁷⁶ and implore thou Allah for their forgiveness.³⁷⁷ Verily Allah is Forgiving, Merciful.

63. (لا . . . اليم) Do not place the messenger's calling of you *on the same footing* as your calling of each other.³⁷⁸ Of a surety Allah knows them who slip away privately.³⁷⁹ Let therefore those³⁸⁰ who oppose His commandment beware lest there befall them a trial³⁸¹ or there befall them an afflictive torment.³⁸²

64. (الا . . . عليم) Lo! verily Allah's is whatsoever is in the heavens and the earth. Surely He knows what you are about,³⁸³ and the Day whereon they shall be made to return to Him;³⁸⁴ then He will declare to them what they worked. And Allah is the Knower of everything.

373. امر جامع is 'an affair that collects people together; or, a momentous affair, on account of which people collect themselves together, as though the affair itself collected them,' (LL)

374. (when depart they must).

375. (just as those who do not ask his permission are not believers).

376. It is at least conceivable that some business judged to be of 'an important nature by a believer may not be judged so by the Prophet; so that the permission rested with his discretion, and he was to decide whether an excuse was reasonable or otherwise.

377. (for their departure, although with the Prophet's permission, implied perference of their temporal outlook to the strict performance of religious duty).

378. (O Muslim!) *i. e.*, do not treat the Prophet's summons lightly as you would of another person's.

379. (from the Prophet's assembly).

380. (of the half-hearted believers)—no true believers could of course be guilty of such a conduct.

381. (in this very world).

382. (in the Hereafter).

383. (here and now, and so He can inflict immediate punishment).

384. (so it is equally open to Him to defer the punishment till then).

الْفُرْقَانِ

قُلْ أَفَلَمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ
 وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۝ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا
 يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرَاءٌ لَا نَفْعَ لَهُمْ خَلْقُهُمْ خَلْقًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ۝
 وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا لَآلَاءَ

Sūrat-ul-Furqān

The Criterion. XXV

(Makkan, 6 Sections and 77 Verses)

In the name of Allah, the Compassionate, the Merciful)

SECTION 1

1. (تبارك . . . نذيرًا) Blessed be He who has sent down the Criterion³⁸⁵ to His bondman³⁸⁶ that he may be a warner to the worlds.³⁸⁷
2. (الذي . . . تقديراً) He *it is* whose is the dominion of the heavens and the earth, and who has not taken a son, and for whom there is not an associate in the dominion,³⁸⁸ and who has created everything³⁸⁹ and measured it according to a measurement.³⁹⁰
3. (واتخذوا . . . نشوراً) And they³⁹¹ have taken gods, besides Him, creating not aught and are *themselves* created, can neither hurt nor benefit themselves, and have no *power of life or death or resurrection*.³⁹²

385. (of good and evil; of right and wrong) *i. e.*, the Holy Qur'ān. See P. I, n. 222.

386. *i. e.*, the holy Prophet. See P. I. n. 98.

387. (and not only to a particular nation or country). Another indication of the universality of Islam.

388. The verse specially aims at the demolition of the two principal forms of Christian polytheism. See P. XV. n. 282.

389. (single-handed, without the help of any co-partner).

390. Several pagan philosophers, such as Epicurus, denied *in toto* the Divine superintendence of human affairs, and this human self-sufficiency was echoed by the latter-day Jews. The Sadducees among them held that there was no such thing as 'fate', and that 'human actions are not directed according to it, but all actions are in our own power, so that we are ourselves the causes of what is good.' (DB. IV. p. 53) The Holy Qur'ān corrects all such misconceptions and makes it clear that every event, big or small, that comes to pass in the universe, is the direct outcome of the All-Wise, All-Righteous, All-Powerful God, and not subject either to chance or to necessity, and that the governing hand of God is visible through every process of nature, through the march of history, and through the fortunes of every individual life, steadily working out His preconceived Plan.

391. *i. e.*, the polytheists.

392. *i. e.*, all fanciful gods are absolutely powerless; He alone is Potent.

قَدْ أَفْلَحَ.

الْقُرْآنُ.

مَا نَزَّلَ بِهِ مِنْ شَيْءٍ

إِنْ أَفْتَرَيْتُهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءَ ظُلْمًا وَزُورًا ۖ وَقَالُوا لَاسَاطِيرُ الْأُولِ عَلَى نَحْيٍ ۚ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ۝ وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَهُكَ إِلَهًا مَكَرًا ۖ فَيَكُونُ مَعَهُ نَذِيرٌ ۚ أَوْ يُنْفِثُ إِلَيْهِ كَذَبٌ ۚ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝ تَبَارَكَ الَّذِي

4. (وقال . . . زوراً) And those who disbelieve say:³⁹³ this is naught but a falsehood that he has fabricated and other people have associated themselves in it.³⁹⁴ Surely they have brought a wrong and falsehood.³⁹⁵

5. (وقالوا . . . أصيلاً) And they say: fables of the ancients³⁹⁶ which he has had written down³⁹⁷ and they are dictated to him morning and evening.

6. (قل . . . رحيماً) Say thou:³⁹⁸ He has sent it down Who knows the secret of the heavens and the earth;³⁹⁹ verily He is ever Forgiving, Merciful.⁴⁰⁰

7. (وقالوا . . . نذيراً) And they say:⁴⁰¹ what is the matter with this messenger; he eats food and walks about in the market!⁴⁰² Why is not an angel sent down on him that he⁴⁰³ may be along with him a warner.⁴⁰⁴

8. (أو يلقه . . . مسحوراً) Or why is not cast down unto him a treasure⁴⁰⁵ or unto him a garden⁴⁰⁶ whereof he may eat?⁴⁰⁷ And the wrongdoers say:⁴⁰⁸ you follow merely a man bewitched.⁴⁰⁹

9. (انظر . . . سبيلاً) See how they propound similitudes for thee!⁴¹⁰ So they have strayed⁴¹¹ and cannot find a way.⁴¹²

393. (of the Holy Qur'ān and the holy Prophet).

394. —a charge repeated and reiterated for a thousandth time by the Jews and the Christians of to-day.

395. —as many of the modern 'scholars' have themselves confessed and avowed.

396. See P. VII. n. 321.

397. (for himself by others, as he is illiterate).

398. (O Prophet!).

399. —the All-Knowing; One whose knowledge is all-comprehensive.

400. (and so He does not punish the detractors immediately).

401. (in their sheer ignorance of the true office of a prophet).

402. (like ourselves, and is thus subject to the same laws of nature as we are).

403. i. e., the angel.

404. *i. e.*, if not himself a demi-god or an immortal angel, this mortal calling himself a prophet should at least have been escorted by an angel.

405. (making him independent of ordinary means of livelihood.

406. (from high above).

407. (and thus may dispense with the need of seeking food like ordinary human beings).

408. (to the believers).

409. (and enchanted, and thus deprived of his reason or intellect).

410. (and to what absurd lengths are they driven in rejecting thee, O Prophet!).

411. (far from the truth, through their perversity).

412. (as a sequel to their wilful rejection of the truth).

قُلُوبُهُمْ

الْقَوْمَانِ

إِنَّ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَدَّتْ تَجَرُّي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ۖ بَلْ كَذَّبُوا بِالسَّاعَةِ وَ
 اعْتَدُوا لِلْمَنِّ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۖ إِذَا رَأَوْهُمْ مِنْ مَّكَانٍ يَبْعِدُ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ۖ وَإِذَا الْقَوْمُ مِنْهَا مُكَاثِمًا
 ضَيِّقًا مُقَرَّنِينَ دَعَا هُنَالِكَ ثُبُورًا ۖ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ۖ قُلْ أَذْذُكَ خَيْرٌ أَمْ
 جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ كَانَتْ لَهُمْ جَزَاءٌ وَاصِرًا ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۖ كَانَ عَلَىٰ رِجِّكَ
 وَعْدُ الْمُسَوِّلَا ۖ وَيَوْمَ يُنْشَرُ لَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

SECTION 2

10. (تبارك . . . قصورا) Blessed be He Who, if He willed,⁴¹³ will assign to thee *something* better than that;⁴¹⁴ gardens with running water, and assigned palaces to thee.⁴¹⁵

11. (بل . . . سعيراً) Aye! they belie the Hour,⁴¹⁶ and for him who belies the Hour We have prepared a Flame.

12. (إذا رآهم . . . زفيراً) When it sees them from afar, they will hear it raging and roaring.⁴¹⁷

13. (وإذا . . . ثبوراً) And when they shall be flung into a strait place thereof, bound up,⁴¹⁸ they shall call therein for death.⁴¹⁹

14. (لا تدعوا . . . كثيراً) Call not today for a single death, but call for death manifold.⁴²⁰

15. (قل . . . مصيراً) Say thou:⁴²¹ is that better or the Garden of Abidance promised to the *God-fearing*? It shall be theirs as a recompense and as a retreat.

16. (لهم . . . مسئولا) Theirs therein shall be all that they wish for, as *abiders* : a promise⁴²² from thy Lord to be asked for.

413. (in accordance with His universal Plan).

414. (of which the infidels speak).

415. (here and now).

416. (and this generates in them irresponsibility and want of serious thinking).

417. For *زفير* See P. XII. n. 30..

418. (hands and feet).

419. (so that their torment might be ended).

420. (and oft-repeated).

421. (O Prophet).

422. (sure of fulfilment).

قَدْ أَفْلَحَ ۚ

فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ۚ قَالُوا اسْبِعْكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ تَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ ۖ وَكَانُوا قَوْمًا بُورًا ۝ فَقَدْ كَذَّبْتُمْ بِمَا أَنْقَضُوا فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمْ فَنُكْثِمْنَاهُ عَذَابًا كَبِيرًا ۝ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهُمْ لِيَاكُلُوا الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ ۚ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۚ أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ۚ

17. (ويوم . . . السيل) And on the Day when He will gather them and what they worship besides Allah and will say:⁴²³ are you the ones who sent My these bondmen astray or strayed they *themselves* from the way?

18. (قالوا . . . بوراً) They will say:⁴²⁴ hallowed be Thou! it behoved us not that we should take besides Thee any patron, but Thou allowdest them and their fathers enjoyment⁴²⁵ until they forgot the admonition and they were a people doomed.

19. (نفذ . . . كبيراً) So now they⁴²⁶ belie you in regard to what you said;⁴²⁷ so *now* you are not able to obtain diversion⁴²⁸ nor help.⁴²⁹ And whosoever of you does wrong,⁴³⁰ him We shall cause to taste a great torment.

20. (وما أرسلنا . . . بصيراً) And We have not sent before thee *any* of the messengers but they did eat food and did walk about in the market-places.⁴³¹ And We have made some of you a temptation to *some* others;⁴³² will you have patience?⁴³³ And thy Lord is a Beholder.⁴³⁴

423. (to the angels, prophets and saints who were so foolishly worshipped by the polytheists).

424. —and this will add to the anguish and mental torture of the polytheists—

425. (which they entirely abused).

426. *i. e.*, your supposed gods and godlings.

427. This will be said to the polytheists.

428. *i. e.*, averting of danger.

429. (from any quarter whatsoever).

430. (in the way of ascribing partners to the One True God).

431. *i. e.*, all of them have been subject to the same physical laws and necessities. See verse 7 above.

432. (whereby everyone is tried and tested, O mankind!).

433. (O believers!)

434. (of every thing and affair, O Prophet!)

وَقَالَ الَّذِينَ

الْفَرِيقَانِ

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ تَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ۝ يَوْمَ يَرَوْنَ الْمَلِيكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا نَجْوًا ۝ وَقَدْ مَنَّ اللَّهُ عَلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُمْ نَارًا مَنتُورًا ۝ اصْحَبِ الْجَنَّةَ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ۝ وَ يَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَكُ تَنْزِيلًا ۝ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ۝ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۝ يُوبَلَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ۝ لَقَدْ أَضَلَّنِي عَنِ

PART XIX

21. (وقال . . . كيرا) And those who look not to *their* meeting with Us¹ say: why are not angels sent down to us,² or *why* we see not our Lord? Assuredly they have proved stiff-necked in their souls and have exceeded *the bounds*³ with great excess.

22. (يوم . . . محجورا) The Day they will see the angels⁴ there will be no joy for the culprits on that day, and they will say:⁵ away! away!⁶

23. (وقدما . . . مشورا) And We shall set upon what they worked⁷, and shall make it as dust wind-scattered.⁸

24. (اصحب . . . مقبلا) Fellows of the Garden shall be on that Day in a goodly abode and a goodly repose.

25. (ويوم . . . تنزيلا) And on the Day when the sky shall be rent asunder⁹ from the clouds¹⁰ and the angels shall be sent down¹¹ with a great descending¹²—

26. (الملك . . . عصيرا) the dominion on that Day shall be the true *dominion* of the Compassionate,¹³ and it shall be a day hard on the infidels.

27. (ويوم . . . سبيلا) On the Day when the wrong-doer shall gnaw his hands¹⁴ saying: would that I had taken a way with the messenger!

28. (يوبلى . . . خليلا) Ah! woe unto me! would that I had not taken such a one for a friend!

1. (at the Resurrection). رجاء is sometimes, as here, fear not hope.
2. (to confirm the claims of the Prophet). The angels, according to the belief of the pagans, were a sort of minor deities.
3. (of obedience).
4. (at the Resurrection).
5. (in extreme terror, as they will see the angels of torment advancing towards them).

6. 'In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say *حجراً محجوراً*, meaning: It is rigorously forbidden to thee to commit an act of hostility against me in this month: and the latter, thereupon, would abstain from any aggression against him: and so on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them.' (LL)

7. (in their life-time, which they presumed to be good and meritorious).

8. *i. e.*, so utterly valueless.

9. *i. e.*, shall part; or shall open.

10. *ب* sometimes, as here, is synonymous with *من*. (LL)

11. (through the coverings of the clouds on that Day). See P. I, nn. 369, 370.

12. (and God shall manifest Himself).

13. (even manifestly, as it is always really).

14. (in utter anguish and despair).

وَقَالَ الَّذِينَ

الْقُرْآنَ

الَّذِينَ كَفَرُوا إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ۖ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۖ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْجَائِلِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ۖ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۖ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۚ الَّذِينَ يُخَشِرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سَرْمَكَا نًا وَأَضَلُّ سَبِيلًا ۚ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ۖ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَرَبْنَاهُمْ تَدْرِيًا ۖ وَقَوْمُهُ لَمَّا كَذَبُوا

29. (ولقد . . . خذولا) Assuredly he led me away from the admonition after it had come to me ; verily Satan is to man ever a betrayer.¹⁵

30. (وقال . . . مهجورا) And the messenger will say: Lord! verily my people¹⁶ took this Qur'ān¹⁷ as a thing to be shunned.

31. (وكذلك . . . نصيرا) And even so¹⁸ We appointed to every messenger an enemy from among the culprits.¹⁹ And suffices thy Lord as Guide²⁰ and Helper.²¹

32. (وقال . . . ترتيلا) And those who disbelieve say: why is the Qur'ān not revealed to him entire at once?²² We revealed it thus that We may strengthen thy heart with it²³ and We have repeated it with a repetition.²⁴

33. (ولا . . . تفسيرا) And they²⁵ come not to thee with a similitude but We bring thee²⁶ the truth and an excellent interpretation.²⁷

34. (الذين . . . سيلا) They who shall be gathered *prone* on their faces into Hell — those shall be the worst in respect of place and the most astray in respect of path.

SECTION 4

35. (ولقد . . . وديرا) And assuredly We gave the Book to Mūsā and We placed his brother Hārūn with him as a minister.

36. (فقلنا . . . تدويرا) Then We said : go you twain to a people who have belied Our signs. Then We annihilated them utterly.

15. is 'applied to the Devil, because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction.' (LL)

16. *i. e.*, the people whom I addressed in vain.

17. (thinking it of no account).

18. *i. e.*, as in thy case, O Prophet !

19. (so grieve not, O Prophet!).

20. (to guide those who have a will to believe).

21. (to help and defend thee against thy enemies, O Prophet!).

22. (instead of being revealed piece-meal).

23. *i. e.*, both to infuse courage and constancy into thy mind, and to strengthen thy memory and understanding. This is the first of the reasons for the gradual revelation of the Qur'ān. 'The tremendous task of winning the Arab nation, and through them, the whole world, to Islam, required superhuman patience, constancy, and firmness'; and they were engendered and developed by a process of gradual revelation. ' . . . Finally, for the Prophet himself these revelations coming as they did from time to time provided as Prophet's sustenance the spiritual food that strengthened his heart and supplied the necessary stimulus throughout a long and arduous mission At the most trying movements in his prophetic career it comforted and consoled him, and at no time did it take on a surer tone in predicting ultimate triumph than when to all outward appearances the Prophet's condition was hopeless.' (MA, p. 8)

24. (slow and well arranged). Here is another reason. Although the stages were so gradual that the completion took about 23 years, yet the whole emerged in the end as a well-arranged Book.

25. *i. e.*, the caviling, carping infidels.

26. (in answer, through the Qur'ān).

27. (thereof). This is the third reason for long-drawn stages. The Qur'ān answers all the hostile questions put from time to time.

وَقَالَ الَّذِينَ

الْقُرَّانَ

الرُّسُلَ اغْرِقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَاعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ۖ وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا
 بَيْنَ ذَلِكَ كَثِيرًا ۖ وَكُلًّا هَبْنَاهُ لِهَ الْأَمْتَالِ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ۖ وَلَقَدْ اتَّوَعَّا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا شَدِيدًا
 أَفَلَمْ يَكُونُوا يَرَوْهَا بَلْ كَانُوا لَا يَتَرَجَّوْنَ نُشُورًا ۖ وَإِذَا رَأَوْا كُنُوزَ أَنْ يَنْخُدُّ وَتَكَ إِلَّا هَرُورًا ۖ هَذَا الَّذِي بَعَثَ اللَّهُ
 رَسُولًا ۖ إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَدْيَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ
 أَضَلَّ سَبِيلًا ۖ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۖ أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يُسْعَوْنَ أَوْ
 يَعْقِلُونَ ۖ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ۖ أَلَمْ تَرَ

37. (وقوم . . . اليا) And the people of Nūḥ! when they belied Our messengers²⁸ We drowned them and made them example²⁹ to mankind. And We have prepared for the ungodly an afflictive torment.³⁰

38. (وعادا . . . كثيرا) And the 'Aad and the Thamūd and the dwellers of the Rass,³¹ and many a generation in-between.

39. (وكلا . . . تنيرا) And for each³² of them We propounded a similitude³³ and each We ruined completely.³⁴

40. (ولقد . . . نشورا) Assuredly they³⁵ have passed by³⁶ the town³⁷ on which was rained the evil rain. Are they not wont to see it?³⁸ Aye! they expect not Resurrection.

41. (واذا . . . رسولا) And when they see thee, they hold thee up for mockery: is he the one whom Allah has sent as an envoy?³⁹—

42. (ان . . . سيلا) well-nigh he had led us astray⁴⁰ from our gods if we had not persevered towards them.⁴¹ Presently they shall know.⁴² when they see the torment, who⁴³ was more astray in respect of path.

43. (ارءيت . . . وكلا) Hast thou⁴⁴ seen him who has taken as his god his own desire?⁴⁵ Wilt thou over him be a trustee?⁴⁶

44. (ام . . . سيلا) Dost thou think that most of them hear or understand?⁴⁷ They are but like the cattle;⁴⁸ nay, they are *even* farther astray⁴⁹ from the path.

28. To reject one messenger of God is tantamount to the rejection of all prophets, since they preach what is fundamentally one and the same doctrine.

29. i. e. a lesson in this world.

30. (in the Hereafter).

31. Probably a town in Yamama, where a remnant of the Thamudites had settled. In the modern maps of Arabia, Ras or Rass placed in Wadi Rumma, in the district of Kasim, Lat. 26°N. and Long. 43°E. (EBr. XXIV, p. 62) Doughty referring to another place says it is 'nigh to er-Russ, at the Wady er-Rummah; where are seen wide ruins and foundations.' (*Travels in Arabia Deserta*, II, p. 388).

32. (of the said generations).
33. (for their admonition).
34. (for their disobedience and rebellion).
35. *i. e.*, the Makkan pagans.
36. (often, in their trade journeys to and from Syria).
37. *i. e.*, the city of Sodom.
38. *i. e.*, the ruins thereof, and be admonished thereby.

39. The Prophet had to lead 'a melancholy existence under scorn and ignominy, sometimes in Mecca, sometimes in the society of a few friends in Taif, a place lying in a fruitful region on the borders of the hill country, hiding himself with difficulty from the snares and persecutions of his enemies.' (HHW. VIII, p. 117) 'Far from winning a hearing he reaped mockery and scorn.' (p. 115).

40. (by his eloquence).
41. (in our devotion).
42. (for certain).
43. *i. e.*, either they or the Prophet; which of the two.
44. (O Prophet!).

45. *i. e.*, such a one as is a worshipper of his own passion? Religion always presupposes a discipline—a submission of oneself to a higher, transcendental, all-embracing moral law. But this is just what the Arab paganism was most weary of. The Arabs of the period, according to the best modern authorities, were at best lukewarm in their religion. 'Mohammad's contemporaries and the generations immediately preceding them were, as a rule, little influenced by their religion. . . . The vehement opposition which Mohammad encountered is to be explained as due, partly, to the dislike of a personal ruler and of any firm government whatsoever, partly to the desire of retaining certain material advantages which were inseparably connected with the local sanctuaries.' (ERE. I. p. 659). The Arabs were, as a whole, in temperament, neither religious nor superstitious. They were careless, sceptical, materialistic. "Let us eat and drink, for tomorrow we die" is the Epicurean tone of the majority of the poems that have come down to us. What a contrast they were in this respect to Mohammad, and what a Herculean difficulty did this temperament of theirs place in the way of the religious reformer!' (Bosworth Smith, *op. cit.*, p. 104).

46. *i. e.*, making thyself responsible for his reclamation.
47. *i. e.*, do they exercise their reflective faculties at all?
48. (in their listlessness).
49. See P. IX. n. 316.

الْقُرْآنُ

ذَاتُ الْبَيْتِ

إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ جَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ۝ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ۝
وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نَشُورًا ۝ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝ لِنُخْرِجَ بِهِ بَلْدَةً حَيًّا وَنُسْقِيَهُ مِنْهَا خَلْقًا أَنْعَامًا وَنَاسًا
كَثِيرًا ۝ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا ۝ فَأَنَّى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ تَذِيرًا
فَلَا تَطْعَمُ الْكُفْرَيْنَ وَجَاهِدُهُمْ بِهِ جِهَادًا كَبِيرًا ۝ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَالِحٌ أجاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْخًا وَحِجْرًا مَحْجُورًا ۝ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ

SECTION 5

45. (الم . . . دليلا) Hast thou not observed⁵⁰ thy Lord—how He has stretched out the shadow?⁵¹ And if He had willed, He would have made it still.⁵² Then We have made the sun for it an indication.

46. (ثم . . . يسيرا) Then⁵³ We draw it towards Us⁵⁴ with an easy drawing.

47. (وهو . . . نشورا) And it is He who has made for you the night a covering,⁵⁵ and the sleep a repose,⁵⁶ and has made the day a resurrection.⁵⁷

48. (وهو . . . طهورا) And it is He⁵⁸ who sends forth the winds as a herald⁵⁹ before His⁶⁰ mercy : and We⁶¹ send down from the sky pure water;⁶²

49. (لنخرج به . . . كثيرا) that We may quicken thereby a dead land, and We may give drink from it⁶³ to what We have created of the cattle and human beings many.⁶⁴

50. (ولقد . . . كفورا) And We set it forth among them that they may be admonished,⁶⁵ but most men begrudge aught save infidelity.⁶⁶

51. (ولو . . . تذكيرا) And had We willed, We would have raised a warner in every town.⁶⁷

52. (فلا . . . كيرا) So obey⁶⁸ not thou the infidels,⁶⁹ but strive⁷⁰ against them with⁷¹ a great striving.⁷²

53. (وهو . . . محجورا) And it is He who has mixed the two oceans;⁷³ this, sweet and thirst-quenching;⁷⁴ that, saltish and bitter; and has placed between the two a barrier and a partition complete.⁷⁵

50. (O reader!) The particular, . in *الم* is expressive of wonder.

51. (of everything at sunrise).

52. i. e., motionless and immovable.

53. (as the sun rises higher and higher).

54. i. e., We contract the shadows. The main point is that it is God who effects all these physical changes; none of them are brought about automatically, independent of the Divine will.

55. *i. e.*, concealing everything by its darkness.

56. Not only poets but also scientific writers have spoken of the healing magic of sleep and of the harmonious relief it affords to the whole human system. That sleep is a great restorative and has immense refreshing powers is known to all. It is the most perfect relaxation open to human nerves and muscles. Even a biologist while speaking of sleep has been led to exclaim:—‘What a mysterious, yet sweet and lovable thing it is ! How strange it is that we all regularly and gladly abandon ourselves to it’ ! And Shakespeare so beautifully puts it in the mouth of Bolingbroke :—

‘ . . . O sleep, O gentle sleep,
Nature’s soft muse, how have I fought thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?’

57. Sleep is here compared to death, and with daylight the normal animal activity is said to resume.

58. (and not any wind-god).

59. (to gladden your heart).

60. *i. e.*, the rains.

61. (and not any rain-god).

62. *i. e.*, rain-water noted for its purifying properties. Rain washes the air and takes impurities out of it.

63. *i. e.*, of the rain-water.

64. *i. e.*, persons and beast inhabiting dry lands and deserts which are destitute of wells, springs, rivers and lakes.

65. (thereby) *i. e.*, they may argue from all these phenomena Our Uniqueness and Omnipotence.

66. The polytheistic nations instead of feeling indebted to God for their supply of rain have always attributed it to the working of some minor god or to the influence of some stars.

67. (contemporaneously with thee, O Prophet ! and would not have ingled thee for the honour of being a Preacher to the entire mankind).

68. *i. e.*, in acknowledgement of this unique honour, O Prophet !

69. (by relaxing in the work of preaching).

70. (in the future as thou hast striven hitherto).

71. *i. e.*, with the weapon of the Qur’ān.

72. *i. e.*, contend with the infidels, with the arguments supplied by the Qur’ān, to the utmost of thy ability. *استعمل* properly signifies the using, or exerting one’s utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation.’ (LL)

73. (yet neither of them overpasses its bounds and mixes itself with the other).

74. **زات** applied to water is 'sweet, or every sweet, or of the sweetest kind, or that subduces thirst by its excessive sweetness.' (LL)

75. 'In the world taken as a whole, there are two bodies of water, *viz*: (1) the great salt Ocean, and (2) the bodies of sweet water fed by rain, whether they are rivers, lakes, or underground springs: their source in rain makes them one, and their drainage, whether above-ground, or underground, eventually to the Ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle; . . . and the rivers constantly flow to the sea, and tidal rivers get sea-water for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by God, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea . . . the river-water with its silt remains distinct from sea-water for a long distance out at sea. But the wonderful sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions.' (AYA)

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۖ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ۖ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ۖ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ۖ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۖ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ۖ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

54. (وہو . . . قدیرا) And it is He who has created man from water,⁷⁶ and then made kinship for him by blood⁷⁷ and wedlock.⁷⁸ And thy Lord is ever Potent.

55. (و یعبدون . . . ظہیرا) And yet they worship besides Allah, what can neither benefit them nor hurt them; and the infidel is ever an aider of the devil⁷⁹ against his Lord.

56. (وما . . . نذیرا) And We sent thee but as a bearer of glad tidings⁸⁰ and a warner⁸¹

57. (قل . . . سیلا) Say thou : I ask of you no wage⁸² for this,⁸³ save that whosoever wills may take a way unto his Lord.

58. (و توکل . . . خیرا) And⁸⁴ trust in the Living One who dies not,⁸⁵ and hallow His praise. It suffices that He is Aware of the sins of His bondmen—

59. (الذی . . . خیرا) Who created⁸⁶ the heavens and the earth and whatsoever is in-between them in six days,⁸⁷ then He established Himself on the Throne⁸⁸—the Compassionate! So concerning Him,⁸⁹ ask any one informed.⁹⁰

60. (واذا . . . نفورا) And when it is said to them :⁹¹ prostrate yourselves before the Compassionate, they say:⁹² what is this Compassionate?⁹³ Shall we prostrate ourselves unto what thou commandest us? and it⁹⁴ increases in them only aversion.⁹⁵

SECTION 6

61. (تبرک . . . منیرا) Blessed be He who has placed big stars in the sky and has placed therein a lamp⁹⁶ and a moon enlightening.⁹⁷

76. i. e., seminal fluid. For connection between life and water see P. XVII. nn. 64, 65.

77. i. e., on father's side.

78. i. e., lineage from mother's side.

79. (in his rebellion).

80. (to the obedient).

81. (to the disobedient).
82. *i. e.*, no return either in cash or by way of rank or dignity).
83. (my preaching).
84. —disregarding and ignoring the threats of thy enemies—
85. The epithet لا يموت 'who dies not,' or 'Imperishable' may have been necessitated by the very widely prevalent custom of deicide or godslaughter. 'Deicide, once supposed to find its only example in the Crucifixion, has been, in fact, a widespread custom, which has left a deep impress on the religious thought of the race.' (ERE. IV. p. 523) The God of Islam, it required special emphasis, is the Immortal, the Imperishable, the Deathless.
86. (out of nothing). See P. VIII. n. 483.
87. See P. VIII. n. 484.
88. (of authority). See P. VIII. n. 485.
89. ب is here synonymous with عن.
90. *i. e.*, endowed with knowledge and piety. What should the ignorant and impious pagans know of Him?
91. *i. e.*, the infidels.
92. (in derision).
93. *i. e.*, what is His nature? what are His attributes? 'If inquiry be made regarding the nature, qualities, social position, etc., of a person, ل is used, and not من. (WGAL. p. 313).
94. *i. e.*, this precept to adore Raḥmān alone.
95. (to the truth).
96. (by day) *i. e.*, the sun.
97. (by night).

الْفُرْقَانِ

قَالَ الَّذِينَ

لَمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُورًا ۝ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ۝ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا
وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ
لَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَنقَلِبْ إِلَىٰ أَثَامًا ۝ يُضَعَّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ۝ إِلَّا مَنْ تَابَ
وَأَمَّنْ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ

62. (و هو الذى . . . شكورا) And it is He who has assigned the night and the day a succession,⁹⁸ for⁹⁹ him who wishes to consider¹⁰⁰ or who wishes to be grateful.¹⁰¹

63. (و عباد . . . سلاً) And the servants of the Compassionate¹⁰² are those who¹⁰³ walk upon the earth meekly,¹⁰⁴ and when the ignorant¹⁰⁵ address them,¹⁰⁶ they¹⁰⁷ say : peace;¹⁰⁸

64. (و الذين . . . قِيَامًا) and those who pass the night before their Lord prostrate and standing up;¹⁰⁹

65. (و الذين . . . غَرَامًا) and those who say:¹¹⁰ Our Lord ! avert from us the torment of Hell;¹¹¹ verily its torment is perishment;

66. (انها . . . مَقَامًا) verily ill it is as an abode and as a station.

67. (و الذين . . . قَوَامًا) and those who when they expend are neither extra-vagant nor stingy; and it¹¹² is a medium in-between;

68. (و الذين . . . اِثَامًا) and those who do not call on other gods alongwith Allah,¹¹³ and do not slay any soul which Allah has forbidden,¹¹⁴ save in justification; and do not commit adultery.¹¹⁵ And whosoever will do this,¹¹⁶ shall incur the meed.¹¹⁷

69. (يضعف . . . مهانًا) Multiplied for him shall be the torment on the Day of Resurrection, and he shall abide therein¹¹⁸ disgraced;

98. (each replacing and following the other regularly). Professor Whitehead described the universe, not as something static, but as a structure of events possessing the character of a continuous creative flow. 'This quality of Nature's passage in time is perhaps the most significant aspect of experience which the Qur'an especially emphasizes.' (Iqbal, *op. cit.*, p. 61)

99. (for the observation of).

100. *i. e.*, to such a one these phenomena of nature would serve as arguments.

101. *i. e.*, to such a one these phenomena would appear as favours of God.

102. *i. e.*, true, faithful, and loyal slaves of God.
103. (immersed in deep spirituality). The reference is to the early believers or the companions of the Prophet.
104. (symbolic of their humility in every department of life).
105. Or, 'the pagans.' For الجاهل see P. IV. 264.
106. (in infidelity and arrogance).
107. (instead of retaliating).
108. *i. e.*, let us go our own way, we have no wish to quarrel with you.
109. (in prayer).
110. (in complete forgetfulness of their works of merit, as becomes men of piety).
111. Mark the miraculous change for the better that the Prophet of Islam had almost immediately brought about in his erstwhile ferocious, dissolute and irreligious countrymen. 'From time beyond memory, Mecca and the whole peninsula had been steeped in spiritual torpor . . . The people were sunk in superstition, cruelty and vice . . . Thirteen years before the Hijrat, Mecca lay lifeless in this debased state. What a change had those thirteen years now produced! A band of several hundred persons had rejected idolatry, adopted the worship of One God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, purity and justice. They now lived under a constant sense of the omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand . . . Mohammad was the minister of life to them, the source under God of their new-born hopes; and to him they yielded an implicit submission.' (Muir, *op. cit.*, p. 161-62) 'Wine, women and war were the only three objects which claimed the love and devotion of the Arab.' (Kremer, *Contribution to the History of Islamic Civilization*, Eng. Tr. p. 156). 'But a few years since sunk in superstition and practising all sorts of vice, they now prostrated themselves five times a day in prayer to an invisible Allah, whom they had before known only imperfectly at best, and were honestly trying to follow the precepts that they believed had been sent directly from Him to them.' (Gilman, *The Saracens*, p. 135)
112. *i. e.*, their mode of spending.
113. —steeped deep as they were in polytheism only a few days back—
114. —accustomed as they were to acts of murder and rapine—
115. —addicted as they were by their age-long habits to adulterous conduct—
116. *i. e.*, shall be guilty of any of the vices mentioned above.
117. (thereof). *ثم* signifies 'the requital, or recompense, plural of *ثم*'. (LL)
118. (for ever).

الْفُرْقَانِ

قَالَ لَنْبِتْ

عَفُورًا رَحِيمًا ۝ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۝ وَالَّذِينَ لَا يَشْعُرُونَ الزُّلْمَ إِذَا مَرُّوا بِاللَّغْوِ مَرًّا كَرَامًا ۝ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخَوِّرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا فَقَرَّةً أَعْيُنٍ وَاجْعَلْ لَنَا لِلْمُتَّقِينَ إِمَامًا ۝ أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ۝ خُلِدِينَ فِيهَا ۝ حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ۝ قُلْ مَا يَعْْبُدُكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۝

70. (الا . . . رحيمًا) save he who repents¹¹⁹ and believes and works righteous works. Then these for them Allah shall change their vices¹²⁰ into virtues.¹²¹ Verily Allah is ever Forgiving,¹²² Merciful.¹²³

71. (و من . . . متابًا) And whosoever repents¹²⁴ and works righteously,¹²⁵ then surely he repents toward Him with a true repentance.

72. (و الذين . . . كرامًا) And *also* those¹²⁶ who do not witness falsehood, and when they pass by some vanity pass by with dignity.¹²⁷

73. (و الذين . . . عيانًا) And *also* those who are admonished by the command of Allah, do not fall down thereat, deaf and blind.¹²⁸

74. (و الذين . . . امامًا) And those who say: O our Lord! bestow on us coolness of eyes from our wives and our offspring,¹²⁹ and make us a pattern unto the God-fearing.¹³⁰

75. (أولئك . . . سلامًا) Those shall be rewarded with the highest apartment,¹³¹ because of their fortitude,¹³² and there they shall be met¹³³ with a greeting¹³⁴ and salutation¹³⁵—

76. (خلدين . . . مقامًا) abiders therein;¹³⁶ excellent it is as an abode and as a station.

77. (قل . . . لزامًا) Say thou:¹³⁷ my Lord does not care for you were it not for your prayer,¹³⁸ whereas you have *ever* belied,¹³⁹ so presently¹⁴⁰ *this denial* shall come¹⁴¹ as cleaving *punishment*.

119. (of his infidelity).

120. (done in the past).

121. *i. e.*, He shall blot out their former rebellion on their repentance, and shall confirm and increase their faith and obedience. 'God will change their evil deeds by substituting for them good deeds; *i. e.*, will cancel the evil deeds and put in their place good deeds.' (LL)

122. So He blots out misdeeds.

123. So He bestows grace.

124. (of a particular crime).

125. *i. e.*, takes care to avoid that particular crime.

126. (again as true bondmen of the Compassionate).

127. *i. e.*, neither mixing up with such affairs nor being fussy about them.

128. (but listen to them attentively).

129. This once more reasserts the doctrine that Islam, unlike Christianity, does not regard this world as inherently bad, and does not reject family ties as an impediment to the service of God. Celibacy far from being a handmaid of believers is rather an impediment in His way.

130. *i. e.*, make us so perfect in virtue that our example may be followed by the pious and the virtuous.

131. (in Paradise).

132. (in their faith and religion with constancy).

133. (by the angels).

134. *i. e.*, prayer for everlasting existence.

135. (of welcome).

136. (they will be for ever).

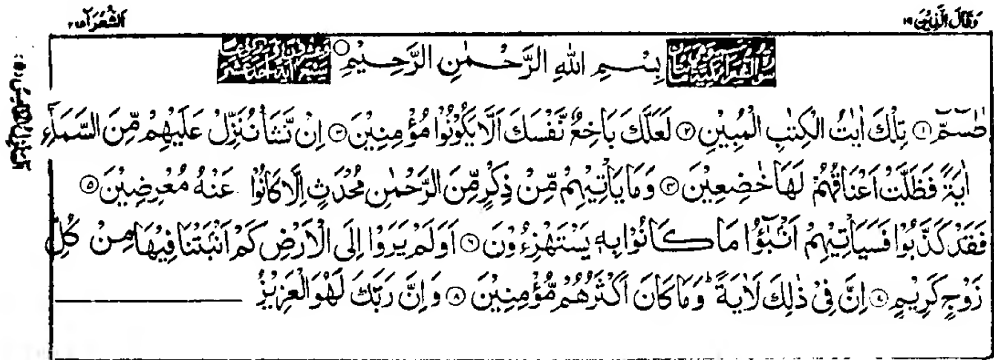
137. (unto mankind, O Prophet!).

138. *i. e.*, if you do not invoke and worship Him.

139. (His prophets, O infidels!).

140. *i. e.*, in the Hereafter.

141. (to them).



Sūrat-ush-Shu'arā

The Poets. XXVI

(Makkan, 11 Sections and 227 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طسم . . .) Tā. Sīn. Mīm.
2. (تلك . . . المبين) These are the verses of a luminous Book.
3. (لعلك . . . مؤمنين) Perhaps thou^{141-A} shalt kill thyself with grief¹⁴² because they¹⁴³ do not become believers.¹⁴⁴
4. (ان تشأ . . . خضعين) If We will,¹⁴⁵ We can send down to them a sign from the heavens so that their necks would become submissive to it.¹⁴⁶
5. (وما . . . معرضين) And there comes not to them any fresh admonition from the Compassionate but they are wont to be turning away therefrom.
6. (فقد . . . يستهزؤن) So they have surely belied;¹⁴⁷ so presently there shall appear to them the truth of what they have been mocking at.
7. (اولم . . . كريم) Do they not observe the earth¹⁴⁸—how We cause to grow therein every manner of fruit?
8. (ان . . . مؤمنين) Verily therein is a sign,¹⁴⁹ but most of them are not believers.

141-A. (O Prophet)

142. (in thy extreme solicitude and earnest zeal for their conversion).

143. i. e., the infidels in general, and the pagans of Makkah in particular.

144. Tinged as it is by sheer antipathy and hostility, the testimony of a Christian writer is remarkable:—‘In the materialistic commercial town of Mecca, where lust of gain and usury reigned supreme, where women, wine and gambling filled up the leisure time, where might was right, and widows, orphans, and the feeble were treated as superfluous ballast, an unfortunate being like Mohammad, if his constitution were sensitive, must have experienced most painful emotions . . . Mohammad felt his misery as a pain too great to be endured.’ (Hurgronje, *Mohammedanism*, p. 28)

145. *i. e.*, if it conformed with Our universal scheme to force them to submission.

146. (and they shall have no option but to believe; but this would deprive them of the freedom of their choice, and would make them automata).

147. (and scoffed at the Truth).

148. (so near at hand and so closed to them).

149. (of Our great act of Creation).

وَقَالَ لَنُؤَيِّدَنَّكَ ۚ
الرَّحِيمُ ۖ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ ابْنِ اثْنَيْ الْقَوْمِ الظَّالِمِينَ ۖ قَوْمِ فِرْعَوْنَ أَكَلَيْتُمْ أَكْثَرَهُ ۖ قَالَ رَبِّ إِنِّي
أَخَافُ أَنْ يُكَذِّبُونِي ۖ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۖ وَلَهُمْ عَلَىٰ ذُنُوبٍ —
فَأَخَافُ أَنْ يَقْتُلُونَنِي ۖ قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمْعُونَ ۖ فَاتَيَا فِرْعَوْنَ فَقُولَا إِنَّا
رُسُلُ رَبِّ الْعَالَمِينَ ۖ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ۖ قَالَ أَلَمْ تُرَبِّكُنِي فِينَا وَلَوْلَا إِذْ بَدَأْتَنِي فِينَا مِنْ عَمَلِكِ
سَبِينَ ۖ وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ۖ قَالَ فَعَلْنَاهَا إِذَا وَآنَا مِنَ الضَّالِّينَ ۖ
— فَقَرَّرْتُ مِنْكُمْ لَمَّا خِفْتُمْ قُوَّهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۖ وَتِلْكَ

9. (وان . . . الرحيم) And verily thy Lord! He is the Mighty,¹⁵⁰ the Merciful.¹⁵¹

SECTION 2

10. (واذ . . . الظالمين) And *re-call* when thy Lord said to Mūsā : go thou to an ungodly people —

11. (قوم . . . يقون) the people of Fir'awn;¹⁵² they fear *Me* not?

12. (قال . . . يكذبون) Mūsā said : Lord! I fear he will belie me;¹⁵³

13. (و يضيق . . . هرون) and my breast straitens¹⁵⁴ and my tongue moves not quickly :¹⁵⁵ so send for Hārūn;¹⁵⁶

14. (ولهم . . . يقتلون) and they¹⁵⁷ have a crime¹⁵⁸ against me; so I fear they shall slay me.¹⁵⁹

15. (قال . . . مستمعون) *Allah* said : by no means!¹⁶⁰ so go both of you with Our signs; I shall be with you listening.¹⁶¹

16. (فاتيا . . . العالمين) So go both of you to Fir'awn and say : we are the messengers of the Lord of the worlds;¹⁶²

17. (ان . . . اسرائيل) send with us the Children of Isrā'īl.¹⁶³

18. (قال . . . سنين) Fir'awn said :¹⁶⁴ did we not bring thee up among us as a child,¹⁶⁵ and thou stayedest with us many years of thy life?¹⁶⁶

19. (وفعلك . . . الكافرين) And thou didst the deed thou didst;¹⁶⁷ and thou art of the ingrates.¹⁶⁸

20. (قال . . . المظالمين) Mūsā said : I didst the deed when I was mistaken.¹⁶⁹

21. (نفرت . . . المرسلين) Then I fled from you¹⁷⁰ when I feared you, and my Lord¹⁷¹ bestowed on me judgment and made me *one* of the envoys.¹⁷²

150. *i. e.*, Able to inflict punishment immediately.

151. So He is granting respite in this world.

152. See P. I. n. 205, P. XVI. n. 271.

153. (even before I have delivered my message).

154. (on such an occasion).
155. 'And Moses said unto the Lord, O my Lord, I am not eloquent . . . I am slow of speech, and of a slow tongue.' (Ex. 4: 10) According to the rabbinical version, when Moses was a child of three, on a certain occasion, 'a shining piece of gold, or a precious stone, together with a live coal, was placed on a plate before the boy, to see which of the two he would choose. The angel Gabriel then guided his hand to the coal, which he took up and put into his mouth. This burned his tongue, causing him to stutter.' (JE. IX. p. 47).
156. (to be my assistant). Aaron by his upbringing and training had already 'gained a name for eloquent and persuasive speech.' (JE. I. p. 2) 'Is not Aaron the Levite thy brother? I know that he can speak well . . . And he shall be thy spokesman unto the people.' (Ex. 4: 14, 16)
157. *i. e.*, the Egyptians.
158. *i. e.*, the charge of a crime. The allusion is to his accidental killing of an aggressive Egyptian.
159. (before I have time to deliver the message).
160. (can they put thee to death?).
161. (in Our majesty and glory). 'And he said, Certainly I will be with thee.' (Ex. 3: 12)
162. Mark the Qur'anic word *رب العالمين*. The messengers are from the 'Lord of the creatures' or 'the Lord of the worlds', and not from 'the Lord God of your father' as repeatedly mentioned in the Bible. (Ex. 3)
163. 'Now, therefore, behold the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.' (Ex. 3: 9, 10)
164. (after he had heard the speech of Moses).
165. (in the royal palace and reared and educated there). Moses was a highly educated man, according to the Egyptian standard. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deeds.' (Ac. 7: 22) "Undoubtedly true, though not mentioned in the OT. The wisdom of the Egyptians consisted of natural science, magic, astronomy, medicine and mathematics' (Dummelow, *op. cit.*, p. 827) Parallel with the earliest physical training, 'Moses, like other children, had to begin by learning to read and write. In Egypt these accomplishments were not easy of acquirement.' (Rawlinson, *Moses: His Life and Times*, p. 29) 'The boyish education of Moses was most likely conducted at the Court, under a pædagogus or tutor, assisted by various masters, but as he approached towards manhood, he would be sent to one of the two great universities. . . . Nor otherwise would his training have befitted his rank and station', p. 32).
166. 'Moses remained in Pharaoh's house fifteen years longer . . . Moses was at that time eighteen years of age. According to another version, Moses was

then twenty, or possible forty, years of age. These divergent opinions regarding his age at the time when he killed the Egyptian are based upon different estimates of the length of his stay in the royal palace.' (JE. IX. pp. 47, 48).

167. This refers to the undesigned death of an Egyptian at the hands of Moses, of which the details will be found in the *Surat-ul-Qaṣaṣ*, P. XX. n. 137.

168. *i. e.*, thou are not only a murderer, but also an ungrateful wretch to have killed one of the race that reared thee.

169. *i. e.*, I wanted to punish him for his aggression, and it was only by an accident that he died. ضلال is 'Any deviation from that which is right, intentional, or unintentional, little or much.' 'And ضال is not only Erring, but also Forgetting. And امرأة ضالة means 'A woman forgetting the days of her menstruation.' (LL) Likewise وانا من الضالين means 'I being of those that forgot.' (LL) The clear defence of Moses is that the murder was neither intentional nor premeditated, and involved no moral guilt.

170. *i. e.*, from your country.

171. (out of His grace).

172. Apostleship of God is incompatible only with deliberate sins and not with accidental mistakes or errors of judgment.

قَالَ فِرْعَوْنُ وَكَارِبُ الْعَالَمِينَ ۖ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ۖ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ۖ قَالَ رَبُّكُمْ وَإِبَارِكُمْ الْأُولِينَ ۖ قَالَ إِنْ رَسُولُكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَجُنُودٌ ۖ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ۖ قَالَ لِمَنْ أَتَّخَذَتِ الْهَامِغِيرَى لَجْعَلْتُكَ مِنَ السَّجُودِيِّينَ ۖ قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ ۖ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۖ فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ۖ وَنَزَعَ يَدَهُ إِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ۖ قَالَ لِلْمَلَأِ حَوْلَهُ إِنْ هَذَا لَسِحْرٌ عَلِيمٌ ۖ يُرِيدُ أَنْ يُخْرِجَكُمْ

22. (و تلك . . . اسرائيل) And the favour with which thou didst oblige me was that thou hadst enslaved the Children of Isrā'īl.¹⁷³

23. (قال . . . العلين) Fir'awn said:¹⁷⁴ and what is this: Lord of the worlds?¹⁷⁵

24. (قال . . . موقين) Mūsā said: Lord of the heavens and the earth and whatever is in-between, if you seek to be convinced.¹⁷⁶

25. (قال . . . تسمعون) Fir'awn said to those around him¹⁷⁷ in amazement: do you not hear?¹⁷⁸

26. (قال . . . الاولين) Mūsā said: your Lord and Lord of your ancestors.¹⁷⁹

27. (قال . . . لجنون) Fir'awn said: the messenger sent to you is mad indeed.¹⁸⁰

28. (قال . . . تعقلون) Mūsā said: Lord of the east and the west and whatever is in-between, if you care to understand.¹⁸¹

29. (قال . . . المسجونين) Fir'awn said: if thou wilt take a god other than me,¹⁸² I shall surely place thee among the prisoners.¹⁸³

30. (قال . . . مبین) Mūsā said: what, even if I bring to thee¹⁸⁴ something evident.¹⁸⁵

31. (قال . . . الصادقين) Fir'awn said: forth with it then, if thou art of the truth-tellers.

32. (فألقى . . . مبین) Then he cast down his rod,¹⁸⁶ and it was a serpent manifest.¹⁸⁷

33. (و نزع . . . للظرين) And he drew forth his hand,¹⁸⁸ and it was white¹⁸⁹ unto the beholders.

SECTION 3

34. (قال . . . علم) Fir'awn said to the chiefs around him:¹⁹⁰ verily he¹⁹¹ is a magician knowing;¹⁹²

173. Moses's retort to the reproach of Pharaoh is this: You consider it a great favour to have saved my life and to have reared me in your palace! but pray

what was this rearing of mine due to? Was it not due to your wholesale massacres of the Israelite boys that I was cast into the river and you had an occasion to rescue me? Is not your apparent benevolence thus due to your own worst tyranny?

174. (who had no conception of a single, universal Godhead).

175. ما is here synonymous with اى شىء هو, what is it which you call——? what are his attributes? See n. 93 above. And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? 'I know not the Lord, neither will I let Israel go.' (Ex. 5: 2).

176. Moses is dilating on the universality of the One True God.

177. i. e., his ministers and principal advisers.

178. (how strange and unheard of his ideas are!).

179. i. e., the One Supreme Lord for all ages and all nations. In ancient Egypt, 'even after the unification of the kingdom at the beginning of the Dynastic period, the original subdivisions still existed in the shape of the 'nomes' or provinces, roughly 42 in number, into which the land was divided. Each original tribe possessed its own local god, supreme in his own district; and these gods continued to be worshipped as separate divinities, though they were, in many cases, mere duplicates of those existing in other localities. The Egyptians never attempted to bring any unity out of this confused mass of deities, to reduce to order the conceptions held with regard to them, or to discard their inconsistencies and contradictions.' (ERE. IV. p. 242).

180. (to talk of things so strange and to propound doctrines unheard of).

181. The Egyptians were among the worst polytheists known to history. Universal Godhead was utterly incomprehensible to them. 'The most obvious and striking fact that appeals to the investigator of the Egyptian religion is that enormous numbers of gods hold sway: Ra, Horres, Osis, Isis, Tmu, Amen, Set——, the list extends itself almost endlessly . . . To casual inspection it would seem as if the Egyptian of the later time had no very clear idea himself as to how many gods were really included in the hierarchy, or as to the precise identity of the more important ones. And, indeed, such was probably the fact.' (HHW. I. p. 219) The number of the Egyptian gods was bewildering. 'One modern writer enumerates seventy-three divinities, and gives their several names and forms. Another has a list of sixty-three principal deities, and notes that there were "others which personified the elements, or presided over the operations of nature, the seasons, and events." The Egyptians themselves speak not unfrequently of "the thousand gods," sometimes further qualifying them, as the gods male, the gods female, those which belong to the land of Egypt. "Practically, there were before the eyes of worshippers some scores, if not some hundreds, of deities who invited their approach and challenged their affections.' (Rawlinson, *Ancient Egypt*, pp. 30-31).

182. Moses and Aaron 'had to present themselves before a king, who, by the long-established usage of the country, was looked upon as "a god upon earth,"

"the good god," and "the great god," and who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities.' (Rawlinson, *Moses : His Life and Times*, p. 88) 'Egypt is remarkable for the extraordinarily realistic way in which it depicted the dogma that the Pharaoh was the visible-god, begotten by the god, and the divine begetter of his wife's children.' (UHW. I. p. 646) 'As the great Pharaonic State arose, the impressive figure of the sovereign profoundly influenced religion; the forms of the State passed over into human conceptions of the gods, and the Sun-god, the greatest of them all, was conceived as a Pharaoh ruling the other divinities.' (EBr. XII. p. 77) 'The Pharaoh was a god upon earth. Like the Incas of Paru, he belonged to the solar race, and the blood which flowed in his veins was the ichor of the gods . . . The supreme sovereign, the Pharaoh . . . was a veritable god on earth. To his subjects he was the source, not only of material benefits but of spiritual blessings as well. He was "the good god," the beneficent dispenser of all good things. The power of life and death was in his hand, and rebellion against him was rebellion against the god.' (Sayce, *Religion of the Ancient Egypt*, pp. 42, 44) See also P. XX. n. 207, P. XXX. n. 75.

183. The words in this form are a more terrible menace than a mere 'I will imprison thee,' for they conveyed to Moses (peace be on him) that he must expect to keep company with those wretches whom the tyrant had thrown, as was his custom, into a deep dungeon, where they remained till they died. (Bdh)

184. (addicted to magic as thou art).

185. (and convincing to thee, by way of miracle).

186. The Bible, wrong and muddled as usual, attributes this miracle instead of Moses to Aaron. (Ex. 7: 9, 10).

187. (and unmistakable). See P. IX. n. 47 ff.

188. (from the folds of the garment on his bosom).

189. (and radiant with divine light). Also see P. IX. n. 49.

190. (as they also made a similar remark to him). 'The fact is that it was a general consensus, and this was the general feeling, expressed in words by each to the others.' (AYA).

191. (pretender to the office of a prophet).

192. *i. e.*, expert; well-versed. The only assumption on which the Egyptians could explain the superiority of Moses.

الشعراء.

وقال الذين.

بِسِحْرِهِ¹⁹³ كَمَا ذَا تَأْمُرُونَ¹⁹⁴ ۖ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ خَبِيرِينَ¹⁹⁵ ۖ يَأْتُواكَ بِكُلِّ سِحَارٍ عَلَيْهِمْ¹⁹⁶
 فَجَمِيعُ السَّحَرَةِ لِيُنْفِقَاتِ يَوْمَ مَعْلُومٍ¹⁹⁷ ۖ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ¹⁹⁸ ۖ لَعَلَّكُمْ أَنْتُمْ السَّحَرَةُ إِنْ كُنْتُمْ
 هُمُ الْغَالِبِينَ¹⁹⁹ ۖ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ إِنَّ رَبَّنَا لَنَا أَجْرٌ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ²⁰⁰ ۖ قَالَ نَعَمْ
 وَإِنَّكُمْ إِذَا لَبِيتَ الْمُقْرَبِينَ²⁰¹ ۖ قَالَ لَهُمْ مُوسَى الْقُوا مَا أَنْتُمْ فُلُقُونُ²⁰² ۖ فَالْقُوا حِبَالَهُمْ وَعَصِيَّهُمْ
 وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ²⁰³ ۖ فَالْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ²⁰⁴ ۖ فَالْقَى السَّحَرَةُ سَيْدِينَ²⁰⁵
 قَالُوا امْكُتِرِ الْعَالَمِينَ²⁰⁶ رَبُّ مُوسَى وَهَارُونَ²⁰⁷ ۖ قَالَ امْكُتِرْ لَهُ قَبْلَ أَنْ

35. (يريد . . . تأمرُونَ) he would drive you out of your land through his magic,¹⁹³ what is it then that you command?

36. (قالوا . . . خبيرين) They said: put him off¹⁹⁴ and his brother,¹⁹⁵ and¹⁹⁶ send callers¹⁹⁷ to the cities;¹⁹⁸

37. (باتوك . . . عالمين) that they may bring to thee every magician knowing.¹⁹⁹

38. (لجمع . . . معلوم) So the magicians were assembled at a set time on a day made known.²⁰⁰

39. (وقيل . . . مجتمعون) And it was said to the people: are you going to assemble?²⁰¹

40. (لعلنا . . . الغالبين) Likely we are to follow²⁰² the magicians,²⁰³ if they are the winners.

41. (فلما . . . الغالبين) Then when the magicians came they said to Fir'awn: will there be a *big* reward for us if we are the winners?

42. (قال . . . المقربين) He said: Yea;²⁰⁴ and²⁰⁵ you shall be of those brought nigh.²⁰⁶

43. (قال . . . ملقون) Mūsā said to them: cast down what you have to cast.

44. (فالقوا . . . الخلقين) Then they cast their ropes and their staves, and said: by the might of Fir'awn we shall be the victors.²⁰⁷

45. (فالقي . . . يافكون) Then Mūsā cast his rod, and lo! it swallowed up what they had invented.²⁰⁸

46. (فأنقي . . . سجدين) Then the magicians²⁰⁹ flung themselves prostrate.

47. (قالوا . . . العالمين) They said: we *now* believe in the Lord of the worlds—

48. (دب . . . هرون) the Lord of Mūsā and Hārūn.

193. (and make his community the master of Egypt). So the issue according to Pharaoh was wholly political.

194. (for a while).

195. (by fair promises) A device well-known to the politicians all the world over.
196. (in the meantime).
197. Or 'rounders-up.' حاشر is 'One who congregates, or collects together people.' (LL)
198. (of your empire). Expert magicians were scattered throught the empire.
199. سحر is an intensive form of ساحر, denoting habit or frequency.
200. 'The Pharaoh also called the wise men and the sorcerers.' (Ex. 7: 11)
Also see P. XVI. n. 330.
201. (to witness the glory of the State religion and the discomfiture of these pretenders).
202. (in religion).
203. Who were also the priests of the Egyptian religion.
204. (to be sure).
205. (over and above that reward).
206. (to my person and throne).
207. See P. IX, nn. 64, 65; P. XVI. n. 338.
208. See P. IX, n. 68; P. XVI. 342.
209. (recognizing in Moses the Divine messenger and confessing the One True God).

وَقَالَ لِهَيْبِ

الْفُتُوحِ

اذْنَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْتُمْ تَعْلَمُونَ ۖ لَا قَطْعَ يَدَیْكُمْ وَارْجُلُكُمْ مِنْ خِلَافٍ وَلَا
صَلْبَتَكُمْ أَجْمَعِينَ ۖ قَالُوا لَا ضَرَرَ إِلَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ۖ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا
كَمَا آوَلِ الْمُؤْمِنِينَ ۖ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيَ إِيَّاكُمْ فُتَبِعُونَ ۖ فَأَرْسَلَ فِرْعَوْنُ فِي السِّدَايِ
حَاشِرِينَ ۖ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ۖ وَإِنَّهُمْ لَنَا لَغَاظُونَ ۖ وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ۖ فَآخَرَجْنَاهُمْ
مِنْ جَدَّتِ وَعُيُونٍ ۖ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ۖ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ۖ فَاتَّبَعُوهُمْ قُسْرَ قَيْنَ ۖ فَلَئِنَّا لَتَرَاءُ
الْجَمْعِينَ قَالَ اخْضَبْ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ۖ

49. (قال . . . اجمعين) *Fir'awn*²¹⁰ said : you believed ere I gave you leave. Surely he is your chief²¹¹ who taught you magic; so you shall surely come to know²¹² I shall certainly cut off your hands and feet on opposite sides,²¹³ and certainly I shall crucify you all.²¹⁴

50. (قالوا . . . منقلبون) They said:²¹⁵ no harm ! verily to our Lord we are to return;²¹⁶

51. (إنا . . . المؤمنین) we long that our Lord shall forgive us our faults as we have been the first of believers.²¹⁷

SECTION 4

52. (و اوحینا . . . متبعون) And We revealed to Mūsā :²¹⁸ depart by night with My bondmen;²¹⁹ certainly you will be pursued.²²⁰

53. (فارسل . . . حشیرین) Then Fir'awn sent callers to the cities :

54. (ان . . . قلیلون) Verily these are *but* a small band;²²¹

55. (و انهم . . . لنا غاظون) and verily they have enraged us;²²²

56. (و انا . . . حذرون) and we are the host well-provided.²²³

57. (فاخرجهم . . . عیون) Then We drove them²²⁴ from gardens and streams;

58. (و كنوز . . . کریم) and treasurers and a noble station.

59. (كذلك . . . اسرائیل) Even so.²²⁵ And We caused the Children of Isrā'īl to inherit them.²²⁶

60. (فاتبعوهم . . . مشرقین) And²²⁷ they pursued them²²⁸ at sunrise.

61. (فلما . . . لمدركون) And when the two parties saw each other the companions of Mūsā said : verily we are overtaken.²²⁹

210. (to the magicians, in his extreme discomfiture and to save his face before his people).

211. Or 'master.'

212. (what happens to you at my hands).

213. The right hand and the left foot, for example.

214. '... with far greater reason may we say of the ancient Egyptians, they, notwithstanding the veneer of civilization which they for the most part present to our observation, there was in their nature, even at the best of times, an underlying ingrained barbarism which could not be concealed, but was continually showing itself.' (Rawlinson, *Ancient Egypt*, p. 267) See also P. IX. n. 79.

215. (in the spirit of valiant martyrs).

216. The magicians now by their firm hold of the Truth found themselves consciously right, superior and confident.

217. (in this assembly).

218. (on the eve of the exodus).

219. (out of Egypt). 'It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.' (Ex. 12: 42).

220. (by Pharaoh, and his hordes).

221. Pharaoh is referring contemptuously to the 'contemptible little company' of the Israelites.

222. (by their rebellion).

223. *حاذرون* signifies, 'in a state of preparation, or in a state of preparation with the accouterments of war; or cautious, or vigilant.' (LL)

224. *i. e.*, the pagan Egyptians.

225. *i. e.*, in this way We dispossessed them of their wealth and conveniences.

226. (in Palestine). The pronoun *he* refers to gardens, etc. in general only, and does not imply their existence in Egypt. But even if it may be taken to refer to the riches of the country of Egypt the reference is not inapt as some of the Christian critics of Qur'ān have sought to make out. 'When the national life of Israel in Palestine ceased, an important section of the people, carrying with them the prophet Jeremiah, wandered back to Egypt. Thus, for the second time, Egypt became the home of the Jewish race, and much of later Jewish history was made upon its soil. To what importance the Jews attained here can best be inferred from legends concerning them, originating in other countries. An Ethiopic apocryphal book contains a legend respecting Jeremiah which narrates that, in answer to a prayer of the prophet, the reptiles of the dry land and the crocodiles of the rivers were exterminated.' (JE. I p. 225) 'Egypt, according to the testimony of Philo, was inhabited, as far as the borders of Lybia and Ethiopia, by Jews whose numbers were estimated at a million.' (p. 226) During a still later period 'Egypt had become, as it were, a second holy land for Judaism.' (p. 227)

227. The narrative is here resumed after three parenthetical verses.

228. *i. e.*, the Israelites. 'The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army.' (Ex. 14: 9)

229. 'And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us forth out of Egypt?' (Ex. 14: 10, 11)

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۖ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فَرَقٍ
كَالظُّوْدِ الْعَظِيمِ ۖ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ۖ وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ۖ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۖ إِنَّ فِي
ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۖ وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ۖ وَإِلَّٰهُ عَلَيْهِمْ نَبَأُ إِبْرَاهِيمَ ۖ إِذْ قَالَ
لِرَبِّهِ وَفَوَيْهُ مَا تَعْبُدُونَ ۖ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِيَةً ۖ قَالَ هَلْ يَسْعَوْنَكُمْ إِذْ تَدْعُونَهَا أَوْ
يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ۖ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ۖ قَالَ أَفَرَأَيْبْتُمْ تَكُنْتُمْ تَعْبُدُونَ ۖ أَنْتُمْ وَأَبَاؤُكُمْ
الْأَقْدَمُونَ ۖ فَإِنَّهُمْ عَدُوٌّ لِّيَ إِلَّا رَبَّ الْعَالَمِينَ ۖ

62. (قال . . . سهدين) Mūsā²³⁰ said : by no means ! with me is my Lord; He shall guide me.²³¹

63. (فأوحينا . . . العظيم) Then We revealed to Mūsā : smite thou the sea with thy rod.²³² So it became separated, and each part was like a mighty mount.²³³

64. (و أزلفنا . . . الآخرين) And near We brought there the others on.²³⁴

65. (و أنجينا . . . اجمعين) And We delivered Mūsā and those with him together.²³⁵

66. (ثم . . . الآخرين) Then We drowned the others²³⁶

67. (ان . . . مؤمنين) Verily herein is a sign,²³⁷ yet most of them are not believers.

68. (و ان . . . الرحيم) And verily thy Lord ! He is the Mighty, the Merciful.

SECTION 5

69. (و اتل . . . ابراهيم) And recite to them the story of Ibrāhīm;²³⁸

70. (اذ قال . . . تعبدون) when he said to his father and his people : what do you worship?

71. (قالوا . . . عكفين) They said : we worship idols, and to them we are ever devoted.²³⁹

72. (قال . . . تدعون) He said : do they hear you when you cry?

73. (او . . . يضرون) Or, do they benefit you,²⁴⁰ or do they hurt you?²⁴¹

74. (قالوا . . . يفعلون) They said : nay ; but we found our fathers doing in this wise.²⁴²

75. (قال . . . تعبدون) He said : have you observed what you have been worshipping²⁴³—

76. (انتم . . . الاقدمون) you and your forefathers?

77. (فانهم . . . الملين) Verily they are an enemy²⁴⁴ to me, save the Lord of the worlds;

230. —fortified as he was with the promise of God for their safety—

231. i. e., He shall surely show me some way of escape from danger. 'And

Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day . . . The Lord shall fight for you, and ye shall hold your peace.' (Ex. 14: 13, 14).

232. 'Lift thou up thy rod, and stretch out thine hand over the sea, and divide it.' (Ex. 14: 16).

233. 'And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (Ex. 14: 22).

234. *i. e.*, the Egyptians. 'And the Egyptians pursued, and went in after them to the midst of the sea.' (Ex. 14: 23).

235. *i. e.*, 'The children of Israel walked upon dry land in the midst of the sea. . . Thus the Lord saved Israel that day out of the hand of the Egyptians.' (Ex. 14: 30).

236. 'And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.' (Ex. 14: 28).

237. (of Our omnipotence).

238. See P. XVII. n. 121 ff; VII. n. 526 ff.

239. See P. XVII. n. 122.

240. (when you do them homage).

241. (when you do not do them homage).

242. (and we are only following suit).

243. (and have they reflected on their nature, properties and attributes?).

244. *i. e.*, the most detestable object.

...اضغرت...

...ذالك...

الَّذِي خَلَقَنِي فَهُوَ يُعِيدُنِي ۖ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ۖ وَإِذَا امْرَأَتِي فِيهِ تَشْفِينِي ۖ وَالَّذِي يُمِيتُنِي
ثُمَّ يُحْيِيَنِي ۖ وَالَّذِي أَطْعَمُنِي أَنْ يَقْرَأَ فِي خَطْبَتِي ۖ يَوْمَ الدِّينِ ۖ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۖ وَاجْعَلْ
لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۖ وَاجْعَلْنِي مِنْ ذُرِّيَةِ جَنَّةِ النَّعِيمِ ۖ وَاعْفُ عَنِّي إِنَّهُ كَانَ مِنَ الصَّالِحِينَ ۖ
وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۖ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۖ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۖ وَأُزْلِفَتِ الْجَنَّةُ
لِلْمُتَّقِينَ ۖ وَبُرِزَتِ الْجَحِيمُ لِلْغَافِلِينَ ۖ وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ ۖ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ
يَنْتَصِرُونَ ۖ فَكَبَّوْا فِيهَا هُمْ وَالْغَاوُونَ ۖ وَجُنُودٌ

78. (الذى . . . يهدى) Who²⁴⁵ has created me, and He guides me;²⁴⁶
 79. (والذى . . . يعطينى) He²⁴⁷ who feeds me and gives me to drink;
 80. (واذا . . . يشفينى) and when I sicken, then He²⁴⁸ healeth me.
 81. (والذى . . . يميتى) and He who will cause me to die, and then will quicken me²⁴⁹;
 82. (والذى . . . الدين) and He who, I long, will forgive me my faults on the Day of Requital.²⁵⁰
 83. (رب . . . بالصلحين) Lord! bestow on me wisdom,²⁵¹ and join me with the righteous.²⁵²
 84. (واجعل . . . الآخرين) And assign to me an honourable mention among the posterity.²⁵³
 85. (واجعلنى . . . النعيم) And make me of the inheritors of the Garden of Delight.
 86. (واغفر . . . الصالحين) And forgive my father;²⁵⁴ verily he is of the erring.²⁵⁵
 87. (ولا . . . يعثون) And do not humiliate me on the Day when mankind will be raised²⁵⁶—
 88. (يوم . . . بنون) the Day whereon neither riches nor sons will be of any avail;
 89. (الا . . . سليم) unless it be he, who shall bring to Allah a whole heart;²⁵⁷
 90. (وازلفت . . . لائقين) and the Garden will be brought nigh of the God-fearing;²⁵⁸
 91. (وبرزت . . . للنورين) and the Fierce Fire will be made apparent to the seduced ones.²⁵⁹
 92. (وقيل . . . تعبدون) And it will be said to them: where is that which you were wont to worship,
 93. (من . . . ينتصرون) besides Allah? Can they succour you or succour even themselves?

94. (نَكَبُوا . . . والنارون) Then they will be hurled therein, they and those seduced;

245. (and not any deity of your pantheon).

246. (to my ends) *i. e.*, He is the sole Creator, the sole director.

247. (and neither any corn-god nor water-god).

248. (and not any healing-god). Many polytheistic peoples, like the Greeks, have believed in the existence of a separate God of healing. For the religion of Asclepios see UHW. II. p. 1370.

249. *i. e.*, He alone is the Destroyer and the Restorer.

250. Forgiveness and judgment are in His hand and not in another's.

251. (yet further).

252. (in the Hereafter).

253. (so that I may be the recipient of yet greater merits).

254. (by disposing him to repentance and the receiving of the true faith).

255. This prayer of Abraham for his father was when the latter was still alive.

256. The ring of humility is truly worthy of a prophet of God.

257. *i. e.*, free of every trace of infidelity. 'With a heart free from unbelief; or divested of corruptness, or unsoundness.' (LL)

258. (as a prelude to their entering the Paradise).

259. (as a prelude to their entering the Hell).

قَالَ رَبِّیْ ۖ
 اِبْلِیْسَ اِیْمَعُوْنَ ۝۱۵۰ قَالُوْا وَهُمْ فِیْهَا یَخْتَصِمُوْنَ ۝۱۵۱ تَاللّٰهِ اِنْ كُنَّا لَفِیْ ضَلٰلٍ مُّبِیْنٍ ۝۱۵۲ اِذْ نُسَوِّیْكُمْ بِرَبِّ الْعٰلَمِیْنَ ۝۱۵۳
 وَمَا اَضَلَّنَا اِلَّا الْمَجْرُمُوْنَ ۝۱۵۴ فَمَا لَنَا مِنْ شَافِعِیْنَ ۝۱۵۵ وَلَا صَدِیْقٍ مِّمِّیْنَ ۝۱۵۶ فَلَوْ اَنَّ لَنَا لَزَرَةً فَنَكُوْنُ مِنَ
 الْمُؤْمِنِیْنَ ۝۱۵۷ اِنْ فِیْ ذٰلِكَ لَاٰیَةٌ ۝۱۵۸ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِیْنَ ۝۱۵۹ وَاِنَّ رَبَّكَ لَهُوَ الْعَزِیْزُ الرَّحِیْمُ ۝۱۶۰ كَذَبَتْ قَوْمٌ
 نُّوحَ الْمُرْسَلِیْنَ ۝۱۶۱ اِذْ قَالُ لَهُمْ اٰخُوهُمْ نُوحٌ اِلَّا تَتَّقُوْنَ ۝۱۶۲ اِنِّیْ لَكُمْ رَسُوْلٌ اٰمِیْنٌ ۝۱۶۳ فَاتَّقُوا اللّٰهَ وَاَطِیْعُوْا ۝۱۶۴
 وَمَا اَسْأَلُكُمْ عَلَیْهِ مِنْ اَجْرٍ اِنْ اَجْرِیْ اِلَّا عَلٰی رَبِّ الْعٰلَمِیْنَ ۝۱۶۵ فَاتَّقُوا اللّٰهَ وَاَطِیْعُوْا ۝۱۶۶ قَالُوْا اَنْتُمْ مِّنْ لَّدُنْكَ
 وَتَعَبَكُمُ الْاَرْضُ ذُلُوْنَ ۝۱۶۷ قَالِ وَمَا عَلَیَّ بِمَا كَانُوْا یَعْمَلُوْنَ ۝۱۶۸

- 95 (و جنود : : ابعون) and the hosts of Iblīs together
 96. (قالوا . . . يختصمون) And they while contending therein, will say :²⁶⁰
 97. (تالله . . . مین) By Allah, we have indeed been in error manifest,
 98. (اذ . . . العلمین) when we equalled you with the Lord of the worlds.
 99. (وما . . . المجرمون) And none led us astray except the culprits.²⁶¹
 100. (فمالنا . . . شافعین) So none we have as intercessors;
 101. (ولا . . . حمیم) nor any loving friend.
 102. (فلا . . . المؤمنین) Were there for us a return,²⁶² we would be of the believers.
 103. (ان . . . مؤمنین) Verily in this story²⁶³ is a sign, yet most of them are not believers.
 104. (وان . . . الرحیم) And truly thy Lord! He is the Mighty, the Merciful.

SECTION 6

105. (كذبت . . . المرسلین) And Nūḥ's people belied *Our* envoys²⁶⁴;
 106. (اذ . . . تقون) when their brother Nūḥ said to them: fear you not?
 107. (ای . . . امین) Verily I am unto you a trusted messenger;
 108. (فاتقوا . . . واطیعون) so fear Allah and obey me.
 109. (وما اسئلكم . . . العلمین) And I ask of you no wage for it; my wage is but with the Lord of the worlds.
 110. (فاتقوا . . . واطیعون) So fear Allah and obey me.
 111. (قالوا . . . الارذلون) They said: shall we²⁶⁵ believe in thee when the meanest of us are thy followers?²⁶⁶
 112. (قال . . . یعملون) He said: I have no knowledge of what they have been working;²⁶⁷

- 260. (to their false gods).
- 261. *i. e.*, the ringleaders in rebellion and contumacy.
- 262. (into the world).
- 263. *i. e.*, in this story of Abraham, or in the fact of Resurrection.
- 264. See P. VIII. nn. 509, 510; P. XII. n. 70.
- 265. *i. e.*, the leaders and chiefs of the nation.
- 266. 'The infidels' objection is: Look at thy following. They are only commoners, plebians. How can we be expected to be at one with them?
- 267. *i. e.*, of their professions and of their status.

قَالَ الَّذِينَ

الْمُشْرِكِينَ

إِنْ حَسَابُنَا عَلَىٰ رَبِّي لَوَ تَشْعُرُونَ ۖ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۖ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۚ قَالُوا الَّذِينَ لَمْ يَنْتَفِعُوا
بِیُوسُفَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۖ قَالَ رَبِّ إِنْ قَوْمِي كَذَّبُونِ ۖ فَأَفْتَحْتُ يَدَيَّ وَبَيْنَهُمْ مَتَاعًا وَنَجَّيْتُ وَمَنْ هِيَ
مِنَ الْمُؤْمِنِينَ ۖ فَأَنْجَيْتُهُ وَمَنْ مَعَهُ فِي الْفُلِ السَّاحُونَ ۖ ثُمَّ أَخْرَقْنَا بَعْدَ الْبَقِيَّةِ ۖ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا
كَانَ أَكْثَرُهُمْ قَوْمِينَ ۖ وَإِنْ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ۖ كَذَّبَتْ عَادُ الْمُرْسَلِينَ ۖ إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ
الَا تَتَّقُونَ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ ۖ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً

113. (ان . . . تشعرون) their reckoning²⁶⁸ is upon my Allah, if you but know;
114. (وما . . . المؤمنين) and I am not to drive away the believers.²⁶⁹
115. (ان . . . مين) I am not but a manifest warner.
116. (قالوا . . . المرجومين) They said : if thou desistest not, thou shalt be of those stoned.
117. (قال . . . كاذبون) He said: Lord! my people have belied me.
118. (فافتح . . . المؤمنين) So decide Thou between us and them, and deliver me and those who are with me of the believers.
119. (فانجيه . . . المشحون) Therefore We delivered him and those with him in a laden ark.²⁷⁰
120. (ثم . . . البقية) Then We drowned the rest thereafter.
121. (ان . . . مومنين) Verily in this story²⁷¹ is a sign:²⁷² yet most of them are not believers.
122. (وان . . . الرحيم) And thy Lord! He is the Mighty, the Merciful.

SECTION 7

123. (كذبت . . . المرسلين) The 'Aad belied *our* envoys;²⁷³
124. (اذ قال . . . تقنون) when their brother Hūd said to them: fear you not?
125. (اني . . . امين) Verily I am unto you a trusted messenger;
126. (فاتقوا . . . واطيعون) so fear Allah and obey me;
127. (وما . . . العالدين) and I ask of you no wage for it; my wage is but with the Lord of the worlds.

268. (if they are insincere, and are feigning belief in prospect of some worldly advantage).

269. (as you suggest me to do in order to win you over).

270. i. e., ark filled with living creatures. See P. XII, n. 104.

271. i. e., in the ultimate triumph of Noah and the destruction of his rebellious people.

272. (of Our power).

273. See P. VIII, n. 523.

وَقَالَ الَّذِينَ

نَشْرَافًا

تَعْبَثُونَ ۖ وَتَتَّخِذُونَ مَصَارِعَ لَعَلَّكُمْ تَخْلُدُونَ ۖ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ۖ فَاتَّقُوا اللَّهَ ۖ وَأَطِيعُوا ۖ
وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۖ أَمَدَّكُمْ بِالنَّعَامِ وَابْنِينَ ۖ وَجَنَّتِ وَعُيُونٌ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
عَظِيمٍ ۖ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَعِظِينَ ۖ إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ۖ وَمَا نَحْنُ
بِعَدِيدِينَ ۖ فَكَذَّبُوهُ فَأَهْلَكَنَّهُمْ ۖ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۖ وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ ۖ
كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۖ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ۖ أَلا تَتَّقُونَ ۖ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۖ فَاتَّقُوا اللَّهَ ۖ وَأَطِيعُوا ۖ
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنَّ

128. (اتبون . . . تعبون) Do you build on every eminence a landmark²⁷⁴ in vanity?

129. (وتخذون . . . تخذلون) And do you take for yourselves castles that perhaps you may abide?²⁷⁵

130. (واذا . . . جبارين) And when you seize²⁷⁶ you seize like unto tyrants.²⁷⁷

131. (فاتقوا . . . واطيعون) So fear Allah and obey me.

132. (واقفوا . . . تملون) And fear Him who has aided you with all that you know.²⁷⁸

133. (امدكم . . . وبنين) He has aided you²⁷⁹ with the cattle and sons;

134. (وجنت . . . وعيون) and gardens and springs.²⁸⁰

135. (انى . . . عظيم) Verily I fear for you the torment of a mighty Day.

136. (قالوا . . . الوعظين) They said : it is equal to us whether thou admonish or art thou not of the admonishers.²⁸¹

137. (ان . . . الاولين) This²⁸² is but a custom of the ancients;²⁸³

138. (وما . . . بعدين) and we are not going to be tormented.

139. (فكذبوه . . . موئين) And they belied him; so We destroyed them. Verily in this²⁸⁴ story is a sign; yet most of them are not believers.

140. (وان . . . الرحيم) And verily thy Lord! He is the Might, the Merciful.

SECTION 8

141. (كذبت . . . المرسلين) The Thamūd belied *our* envoys;²⁸⁵

142. (اذ قال . . . تسقون) when their brother Sālih said unto them : fear you not?

143. (انى . . . امين) Verily I am unto you a trusted messenger.

144. (فاتقوا . . . واطيعون) So fear Allah and obey me.

274. i. e., a monument indicative of splendour and commemorating deeds of valiance.

275. (therein for ever).

-
276. (any creature of God).
277. *i. e.*, with utter callousness, and not at all with a view to amending and reforming the offender.
278. *i. e.*, with gifts both material and immaterial.
279. (both in your individual and collective capacity).
280. 'The 'Aad lived in the most fertile part of Arabia, *viz.* Yaman and Haḍramaut, spreading from the coasts of the Persian Gulf to the then borders of Mesopotamia.
281. The form of the words implies: We have had plenty of admonishers like you.
282. (preaching of yours).
283. This sounds curiously similar to the modern contempt for every 'revivalist' movement.
284. *i. e.*, in the ultimate destruction of the rejectors.
285. See P. VIII. n. 542.

قَالَ الَّذِينَ

الشَّعْرَاءُ

أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۖ أَتَذْكُرُونَ فِي مَا هُمْ بِآمِنِينَ ۖ فِي جَنَّاتٍ وَعُيُونٍ ۖ وَزُرُوعٍ وَمَخْلُوطِهَا هَضِيمٌ ۖ وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِحِينَ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ وَلَا تَطِيعُوا أَمْرَ السَّافِرِينَ ۖ الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يَصْلَحُونَ ۖ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۖ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۖ — قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ۖ فَعَقَرُوهُم فَأَصْبَحُوا نَدِيرِينَ ۖ فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۖ وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ۖ كَذَّبَتْ قَوْمُ لُوطٍ

145. (وما . . . العدين) And I ask you no wage for it, my wage is but with the Lord of the worlds.

146. (اتذكون . . . آمين) Will ye be left secure in²⁸⁶ what is before us;

147. (في . . . عيون) in gardens and springs;

148. (وزروع . . . هضم) and cornfields and palm-trees of which the spathes are fine?²⁸⁷

149. (وتحنون . . . فرحين) And do you hew out in the rocks houses skilfully?²⁸⁸

150. (فاتقوا . . . واطيعون) so fear Allah and obey me.

151. (ولا . . . المسرفين) And do not follow the bidding of the extravagant,²⁸⁹

152. (الذين . . . يصلحون) who act corruptly in the land and do not rectify.

153. (قالوا . . . المسحرين) They said : thou art but one of the bewitched.

154. (ما انت . . . الصادقين) Thou art but a human being like us.²⁹⁰ So bring thou a sign²⁹¹ if thou art of the truthful.

155. (قال . . . معلوم) He said : yonder is a she-camel; to her is a drink, and to you is a drink, each on a day known.²⁹²

156. (ولا . . . عظيم) And do not touch her with an evil, lest there take hold of you the torment of a mighty Day.

157. (فمقروها . . . ندمين) Then they hamstrung her; then they became regretful.²⁹³

158. (فاخذهم . . . مومنين) So the chastisement overtook them. Verily in this story is a sign,²⁹⁴ yet most of them are not believers.

159. (وان . . . الرحيم) And verily thy Lord ! He is the Mighty, the Merciful.

286. i. e., in the enjoyment of.

287. See *Sūrat-ul-A'araf*, verse 74. (P. VIII).

288. The Thamudites, like modern nations of Europe, were great artists and architects. See P. VIII. n. 548.

289. *i. e.*, of those who exceed the ordinances of God.

290. (and as such cannot be a prophet). A mere mortal, who is neither a demi-god nor an angel, cannot be expected in the polytheistic ideologies to be a conveyer of any Divine message.

291. *i. e.*, a wonder; a miracle.

292. See P. VIII. n. 546 ff.

293. (at their want of belief and piety, as they perceived the doom).

294. (of His might and majesty).

وَقَالَ الَّذِينَ

الْمُرْسَلِينَ ۖ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ۚ إِنِّي كُنتُ مِنْكُمْ رَسُولٌ أَمِينٌ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۚ أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ۖ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ ۖ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ۚ قَالُوا لَيْسَ لَكَ عَلَيْنَا لَبِيقٌ ۖ كُنْتَ تَتَّبَعُ الْمُلُوكَ مِنَ السُّعْرَجِينَ ۚ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ۚ رَبِّ نَجِّنِي وَاهْلِي بِمَا يَعْمَلُونَ ۚ فَنَجَّيْنَاهُ وَاهْلَكَ أَجْمَعِينَ ۚ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۚ ثُمَّ دَفَعْنَا الْآخَرِينَ ۚ وَامْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ۚ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۚ وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ۚ كَذَّبَ أَصْحَابُ لَيْكَةِ

SECTION 9

160. (كذبت . . . المرسلين) Then people of Lūt²⁹⁵ belied *our* envoys;
161. (اذ قال . . . تقون) When their brother Lūt said to them : fear you not?
162. (إني . . . امين) Verily I am unto you a trusted messenger.
163. (فاتقوا . . . اطيعون) So fear Allah and obey me.
164. (وما . . . العالمين) And I ask of you no wage for it; my wage is but with the Lord of the worlds.
165. (اتأتون . . . العالمين) Do you go in, of all creatures, unto the males ?²⁹⁶
166. (وتذرون . . . عدون) And do you leave your spouses your Lord has created for you? Ayel! you are a people trespassing.²⁹⁷
167. (قالوا . . . المخرجين) They said : if thou desistest not,²⁹⁸ O Lūt! thou shalt be of those driven forth.²⁹⁹
168. (قال . . . القالين) He said : verily I am of those who abhor what you do.³⁰⁰
169. (رب . . . يعملون) Lord I deliver me and my household from what they work.
170. (فنجينه . . . اجمعين) So We delivered him and his household all;
171. (إلا . . . الغيرين) save an old woman among the lingerers.³⁰¹
172. (ثم . . . الآخرين) Thereafter We annihilated the rest.
173. (وامطرنا . . . المنذرين) And We rained on them a rain³⁰²—ill was the rain on those warned.³⁰³
174. (ان . . . مؤمنين) Verily in this³⁰⁴ story is a sign,³⁰⁵ yet most of them are not believers.
175. (وان . . . الرحيم) And verily thy Lord I He is the Mighty, the Merciful.

295. See P. VIII. nn. 561, 562.

296. Like many of the moderns, Lot's people were addicted to sexual perversities, specially homo-sexuality. See P. VIII. n. 564.

297. (all limits) See P. VIII. n. 565.

298. (from thy sermonising).

299. See P. VIII. n. 567. 'Banishment . . . is the punishment of expelling an offender from his native land. . . . The easiest way, short of summary execution, to rid the State of an evil-doer was to expel him from its boundaries. We find evidence of this in the records of all ancient nations.' (ERE. II. p. 346).

300. (and so do not expect that my remonstrances and denunciations will ever cease).

301. When the frightful eruption shook the Jordan Valley, when on that distant morning the mountains fell apart to form the semi-tropical cleft that runs north into Galilee, Lot's wife, unable to bring herself to part from the ease and the comfort of the good days, and disregarding the command, 'Look not behind thee', paused in her flight. She turned to gaze back on the city, wishing perhaps that she could run back and take something from the burning walls of her home. And in that unfortunate moment she became the pillar. (Morton, *Women of the Bible*, p.29) Salt formations are common near the Southern end of the Dead Sea. *Jobel Usdum*, 'Mount Sodom', is a ridge of rock salt, 5 m. long and several hundred feet high. Near its base are numerous detached pinnacles of salt, and at different times particular pillar have been popularly identified with Lot's wife. (NSBD. p. 522). See also P. VIII. nn. 569, 570, 571.

302. (of brimstone) See also P. VIII. n. 572.

303. *i. e.*, those who were warned but who remained indifferent and heedless.

304. *i. e.*, in this wholesale destruction of a wicked people.

305. (of God's judgment).

قَالَ كَذِبًا

الرَّسُولِينَ ۖ إِذْ قَالَ لَهُمْ شُعَيْبٌ ۖ اَلَا تَتَّقُونَ ۖ اِنِّى لَكُمْ رَسُولٌ اٰمِيْنٌ ۖ فَاتَّقُوا اللّٰهَ وَاَطِيعُوْنِ ۖ وَمَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۖ اِنْ اَجْرِى اِلَّا عَلَى رِبِّ الْعٰلَمِيْنَ ۖ اَوْفُوا الْكَيْلَ وَلَا تَكُوْنُوْا مِنَ الْخٰسِرِيْنَ ۖ وَزِنُوْا بِالْقُسْطِ اِسْطِیْمُوْا ۖ وَلَا تَبْخُسُوْا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْتُوا فِى الْاَرْضِ مُفْسِدِيْنَ ۖ وَاتَّقُوا الَّذِىْ خَلَقَكُمْ وَالْجِبِلَّ الْاُولٰٓئِیْنَ ۖ قَالُوْا اِنَّمَا اَنْتَ مِنَ الْمَسْحُوْرِيْنَ ۖ وَمَا اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا ۚ وَاِنْ نَّظُنُّكَ لَمِنَ الْكٰذِبِيْنَ ۖ فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَآءِ ۚ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۖ قَالَ رَبِّیْۤ اَعْلَمُ بِمَا نَعْمَلُوْنَ ۖ فَكَذَّبُوْهُ ۖ فَآخَذَهُمْ عَذَابُ یَوْمِ الظَّلٰةِ ۚ اِنَّهٗ كَانَ عَذَابَ یَوْمٍ عَظِيْمٍ ۚ اِنْ

SECTION 10

176. (كذب . . . المرسلين) The dwellers of the wood³⁰⁶ belied *Our* envoys.
177. (اذ قال . . . تقفون) When their brother Shu'aib³⁰⁷ said to them : fear you not?
178. (انى . . . امين) Verily I am unto you a trusted messenger;
179. (فاتقوا . . . واطيعون) so fear Allah and obey me.
180. (وما . . . العالين) And I ask you no wage;³⁰⁸ my wage is but with the Lord of the worlds.
181. (اوفوا . . . المخيرين) Give full measure, and be not of those who cause *others* to lose.
182. (وزنوا . . . المستقيمين) And weigh with a straight balance.³⁰⁹
183. (ولا . . . مفسدين) And defraud not people of their things,³¹⁰ and commit not corruption on the earth.
184. (واتقوا . . . الاولين) So fear Him who created you³¹¹ and the former generations.³¹²
185. (قالوا . . . المسحورين) They said : thou art but of the bewitched.
186. (وما . . . الكاذبين) And thou art but a human being like us,³¹³ and we consider thou *to be* of the liars.
187. (فاسقط . . . الصديقين) So cause thou a fragment of the sky to fall upon us, if thou art of the truthful.³¹⁴
188. (قال . . . تعلمين) He said: My Lord³¹⁵ is the Best Knower of what you work.³¹⁶
189. (فكذبوه . . . عظيم) Then they belied him. Wherefore there seized them³¹⁷ torment of the day of shadow. Verily it was the torment of a mighty Day.³¹⁸

306. (near Madyan). كَذِبًا signifies 'The thicket, or collection of tangled trees, or the tangles of luxuriant, or abundant and dense trees.' (LL) See P. VIII. n. 575; P. XVII. n. 392.

307. See P. VIII, n. 576.
308. *i. e.*, for my preaching.
309. (observing in full all rules of commercial morality).
310. See VIII, n. 580.
311. 'You' refers to mankind.
312. *i. e.*, preceding created beings.
313. See n. 290 above.
314. *i. e.*, we challenge thee to perform this miracle for us if thou art a true prophet of God.
315. (and not I).
316. (so He will decide how to deal with you).
317. 'The punishment of the day of clouds beneath which was a hot wind ; or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, and they perished beneath it.' (LL)
318. According to the commentators, God first plagued them for seven days with such intolerable heat that all their waters were dried up, and then brought a cloud over them, whose shade they eagerly sought, when they were all destroyed by a hot wind and fire which proceeded from it.

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۚ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۝ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ۝ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ۝ أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَأْتِيَهِمُ الْبَيِّنَاتُ مِنْ رَبِّكَ فَلَا يَكْفُرُونَ ۚ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ۝ لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ۝ فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۚ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ۚ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ۚ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ۚ ثُمَّ

190. (ان . . . مؤمنين) Verily in this³¹⁹ story is a sign;³²⁰ yet most of them are not believers.

191. (وان . . . الرحيم) And verily thy Lord! He is the Mighty, the Merciful.

SECTION 11

192. (و انه . . . العالمين) Verily it³²¹ is a revelation of the Lord of the worlds.

193. (نزل . . . الامين) The Trusted Spirit³²² has brought it down;³²³

194. (على . . . المنذرين) upon thy heart,³²⁴ that thou mayest be of the warners.³²⁵

195. (بلسان . . . مبين) in plain Arabic speech.³²⁶

196. (وانه . . . الاولين) And verily it³²⁷ is³²⁸ in the Scriptures of the ancients.³²⁹

197. (اولم . . . امرائيل) Is it not an evidence³³⁰ with them³³¹ that the learned among the Children of Isrā'īl know it?³³²

198. (ولو . . . الاعجمين) And had We Revealed it to any of the non-Arabs,³³³

199. (فقرأه . . . مؤمنين) and he had read it unto them,³³⁴ even then they³³⁵ would not have been believers in it.

200. (كذلك . . . المجرمين) In this wise We have made way for it³³⁶ into the hearts of the culprits.

201. (لا . . . الاليم) They will not believe in it³³⁷ until they see the afflictive torment.³³⁸

202. (فياثيم . . . يشعرون) It shall come unto them suddenly, and they will not perceive.³³⁹

203. (فيقولوا . . . منظرون) Then³⁴⁰ they will say: are we to be respited?

204. (افبعذابنا . . . يستعجلون) Do they then wish to hurry³⁴¹ Our chastisement?

205. (افرميت . . . سنين) Think!³⁴² if We let them enjoy³⁴³ for years;

319. i. e., in the total extinction of this great trading community.

320. (of the vindication of His apostles).
321. *i. e.*, the Holy Qur'ān.
322. *i. e.*, the angel Gabriel, who is entrusted with the divine revelations.
323. (so that there is no possibility of any tampering with the Holy Text).
324. (O Prophet! so that the Divine Message is exactly, accurately imprinted on thy mind).
325. (like the prophets of old to thy own nation). The holy Prophet of Islam had a double office. He was, like all other prophets, an apostle to his nation, the Arabians. And he was an apostle to the mankind in general. The argument that is here being developed refers to his first aspect, and it is the pagans of Arabia that are here directly addressed.
326. Which has also been the language of the holy patriarchs and of the ancient Hebrews. 'One might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel maintains that Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic.' (J.E. VI. p. 307) 'The Arabic language is on the whole nearest to the primitive Semitic speech as it is by far the oldest and purest of all living tongues and its speakers in Arabia belong to the oldest and purest of races.' (DB. V. p. 87).
327. *i. e.*, the Holy Qur'ān.
328. *i. e.*, has found honourable mention.
329. See P. IX. nn. 220, 221.
330. *i. e.*, an argument establishing the divine origin of the Qur'ān.
331. *i. e.*, the Makkan pagans.
332. *i. e.*, the learned Jews themselves know and acknowledge that the advent of the Prophet of Islam is foretold in their sacred books. Some amongst the Jews not only encouraged the Prophet 'in the idea that he might be' but 'even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren.' (Muir, *op. cit.*, p. 98).
333. (and he being a non-Arab, the miracle of the excellence of the language of the Qur'ān would have been all the greater).
334. (as a teacher and expositor).
335. *i. e.*, the Makkan pagans.
336. *i. e.*, obstinate infidelity.
337. *i. e.*, in the Holy Qur'ān.
338. (on their death).
339. (its approach).
340. (when it is too late).
341. (by their constantly defying the Prophet to bring some signal and miraculous destruction on them, such as a shower of stones, etc.).
342. (O reader!).
343. (the advantage of this life).

قَالَ الَّذِينَ هُمْ أَكَاوُيُوعِدُونَ ۖ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَسْتَمِعُونَ ۚ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ۚ ذَكَرْنَاهُمْ وَمَا
 كُنَّا ظَالِمِينَ ۚ وَمَا تَزَكَّىٰ بِهِ الشَّيْطَانُ ۚ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَصِفُونَ ۚ إِنَّهُمْ عَنْ السَّمْعِ لَمَعُونَ ۚ فَلَا تَدْعُ
 مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمَعْدُومِينَ ۚ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۚ وَخَفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ
 الْمُؤْمِنِينَ ۚ فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِمَا تَعْمَلُونَ ۚ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۚ الَّذِي يَرِيكَ حِينَ تَقُومُ ۚ وَ
 تَقْلُبُكَ فِي السَّجْدِ ۚ إِنَّهُ السَّمِيعُ الْعَلِيمُ ۚ هَلْ أَنْتُمْ عَلَىٰ شَيْءٍ أَلْتُمُونَ ۚ تَنْزِلُ عَلَىٰ كُلِّ آدَاءٍ شَيْءٌ ۚ
 يُلْقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَذِبُونَ ۚ

206. (ثم . . . يوعدون) and then there comes to them what³⁴⁴ they had been promised;
207. (ما اغنى . . . يسمعون) those shall not avail them what they enjoyed.³⁴⁵
208. (وما . . . منذرون) Not a city We destroyed but it had *its* warners;
209. (ذكرى . . . ظالمين) by way of admonition, and We have never been unjust.³⁴⁶
210. (وما . . . الشيطان) And it is not the devils who have brought it down.³⁴⁷
211. (وما . . . يستصِفون) Neither it³⁴⁸ behoves them,³⁴⁹ nor they can.³⁵⁰
212. (انهم . . . لمعولون) Verily very far from its hearing³⁵¹ are they removed.
213. (فلا . . . المذنبين) So call not thou upon another god along with Allah lest thou be doomed
214. (وانذر . . . الاقربين) And warn thou³⁵² thy clan, the nearest ones.³⁵³
215. (واخفض . . . المؤمنين) And behave thou with meekness³⁵⁴ towards those who follow thee as believers.³⁵⁵
216. (فان . . . تعملون) And if they disobey thee,³⁵⁶ say thou: I am quit of what you do.³⁵⁷
217. (و توكل . . . الرحيم) And rely thou upon the Mighty, the Merciful;³⁵⁸
218. (الذي . . . تقوم) Who sees thee when thou stand up;³⁵⁹
219. (و تقلبك . . . السجدين) and thy movement³⁶⁰ among those who fall prostrate.³⁶¹
220. (انه . . . العليم) Verily He! He is the Hearer, the Knower.
221. (هل . . . الشيطان) Shall I³⁶² declare to you³⁶³ upon whom the devils³⁶⁴ descend ?
222. (تقول . . . اتهم) They descend upon every calumniator, sinner;³⁶⁵
223. (ياقون . . . كاذبون) who give ear,³⁶⁶ and most of them are liars.³⁶⁷

344. *i. e.*, the doom.

345. (of this life).

346. (so as to inflict punishment without ample warning).

347. (as to the Makkan pagans imagine).

348. i. e., a Book so elevating.

349. How is it possible that devils should have anything to do with a Book so lofty in its conception, so perfect in its execution, and so excellent in its teachings?

350. (produce such a Book even if they willed). The pagans maintained that the Qur'ān was prompted by the devils. The Qur'ān answers, that, in the first place, it was preposterous to assume that the propagators of darkness would prompt a Book that is Light in its entirety; and, secondly, it was beyond their powers, even if they willed. Neither it is meet for them, nor it is within their power.

351. (the discourse of the angels in heaven).

352. (in the first place, O Prophet!).

353. 'What is very striking in the religious career of Muhammad,' remarks an eminent Orientalist, 'at the beginning of his activity, is that the first converts he made were among the members of his own family and relatives. I believe that he is the only founder of religion who had the privilege of gaining to his cause those nearest to him either through blood or through close connection.' (Edouard Montet, quoted in Dr. Zaki Ali's *Islam in the World*, p. 5) 'The missionary spirit of Islam is no after-thought in its history; it interpenetrates the religion from its beginning,' says another Christian scholar, 'As soon as the Prophet was convinced of his divine mission, his earliest efforts were directed towards persuading his own family of the truth of the new doctrine. . . . The first convert was his faithful and loving wife Khadijah. . . . Among the earliest believers were his adopted children Zayd and 'Ali, and his bosom friend Abū Bakr.' (Arnold, *Praching of Islam*, pp. 11-12) 'The life of the Prophet himself presented, for succeeding generations, an example of Muslim missionary activity. When he began his prophetic career, his first efforts were directed towards persuading his own family; his earliest converts were his wife, Khadijah, his adopted children, Zaid and 'Ali, and some members of his immediate circle.' (ERE. VIII. p. 746).

354. *Lit.*, And lower thou thy wings.

355. (and accept thy warning).

356. (and reject thy warning).

357. i. e., I am free of responsibility for your doings.

358. (disregarding the threats of thy powerful enemies).

359. (for prayer).

360. (in prayer and outside it).

361. (in prayer) *i. e.*, Who watches thee when thou risest up to spend the night in prayer and devotion and thy solicitude for the Muslims' exact observance of their duty.

362. ——say thou, O Prophet!——

363. (O people!).

364. (who according to your malicious suggestion have inspired the Qur'ān).

365. A description diametrically opposed to the holy, pure, and virtuous life of the Prophet, and exactly fitting his opponents.

366. (to the words of the devils).

367. (by nature or by habit).

الشُّعْرَاءُ
 وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَنُّوا ۚ وَسَيَعْلَمُ
 الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

224. (والشُّعْرَاءُ الغاؤون) As for the poets,³⁶⁸ it is the deluded³⁶⁹ who follow them.³⁷⁰

225. (الم . . . يهيمون) Dost thou not see,³⁷¹ that they³⁷² wander aimlessly in every vale.³⁷³

226. (وأنهم . . . يفعلون) and that they say, what they do not act.³⁷⁴

227. (إلا . . . ينتصرون) save those³⁷⁵ who believe and work righteous *deeds* and remember Allah much³⁷⁶ and³⁷⁷ vindicate themselves after they have been wronged.³⁷⁸ And those who do wrong,³⁷⁹ shall presently come to know by what overturning they are being overturned.

368. Who, in pagan Arabia, were held in esteem and awe. 'The poets, when under inspiration, were believed to be under the power of Jinn. This gave them great distinction. They were, before Islam, often the leaders and representatives of those tribes. Honour was accorded them, not from appreciation of intellectual endowment or of artistic genius but because of their uncanny connection with the supernatural.' (ERE. X. p. 135) 'The poets,' in Arabia, were the 'men of knowledge' for their people. 'Their incantations held good as oracles, first of all for their several tribes, but no doubt extending their influence often beyond their own particular septs.' (De Boer, *History of Philosophy in Islam*, p. 2) 'As his office developed the poet acquired a variety of functions. In battle his tongue was as effective as his people's bravery. In peace he might prove a menace to public order by his fiery harangues. His poems might arouse a tribe to action in the same manner as the tirade of a demagogue in a modern political campaign. As the press agent, the journalist, of his day his favour was sought by princely gifts, as the records of the courts of al-Hirah and al-Ghassān show. He was both moulder and agent of public opinion. *Qat al-lisān* (cutting off the tongue) was the formula used for 'subsidizing him and avoiding his satires.' (Hitti. *op. cit.*, pp. 94-95).

369. *i. e.*, those straying in the course of evil; the wicked; those having no relation with the realities of life.

370. (in their wild fancies, bereft of their sense of reality).

371. (O reader!).

372. *i. e.*, the poets.

373. *i. e.*, always indulging in fancies and phantasms divorced from real life. The Arab poets very often painted a vicious thing so vividly and alluringly as to excite passions and to darken the intellect. Poetry unless kept under control by reason or Revelation, is apt to lead to mental unbalance and hysteria, and is the fountain-head of false values.

374. *i. e.*, living in an imaginary world of their own their deeds do not at all conform with their professions.

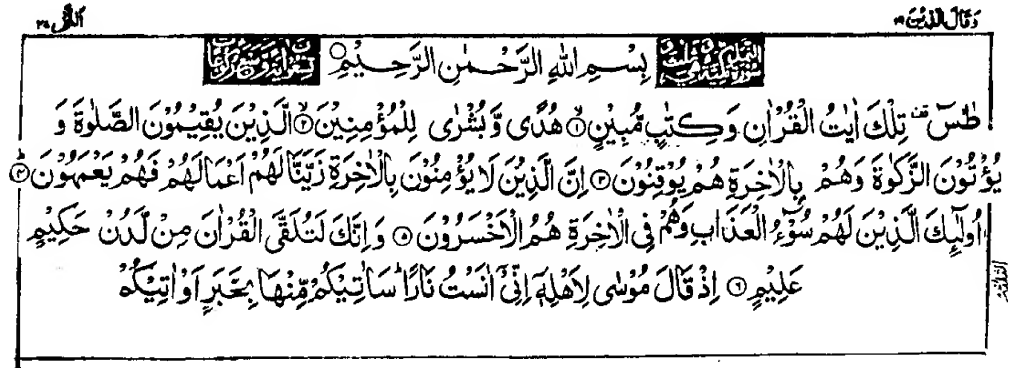
375. (of the poets).

376. (in their poetry ; thus vindicating the religion of God thereby).

377. (even in their satirical invectives when overpowered by grave provocation). Poetry, with its usual concomitant of imagination running riot, is condemned outright. An exception is made in favour of such poets as enjoin the true faith and piety and vindicate and promulgate the religion of God or write satirical verse in sheer self-defence.

378. (among the infidels).

379. (to their own souls by their impiety and irreligion).



Sūrat-un-Naml

The Ant. XXVII

(Makkan, 7 Sections and 93 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طس . . . مين) Tā. Sīn.³⁸⁰ These are the verses of the Qur'ān and a Book luminous—
2. (هدى . . . للمؤمنين) a guidance and glad tidings to the believers;
3. (الذين . . . يوقنون) who establish the prayer and pay the poor-rate, and of the Hereafter they are convinced.
4. (إن الذين . . . يعمهون) Verily those who do not believe in the Hereafter —fair-seeming to them We have made their works, so that they wander perplexed.³⁸¹
5. (أولئك . . . الآخرون) Those are they for whom there will be an ill chastisement,³⁸² and in the Hereafter they will be the greatest losers.³⁸³
6. (وأنك . . . عليم) And surely thou³⁸⁴ art receiving the Qur'ān³⁸⁵ from before the Wise, the Knowing.³⁸⁶

380. See P. I. n. 28.

381. (bereft of all peace and tranquillity of mind).

382. (at their death).

383. (never to be redeemed).

384. (O Prophet!).

385. —a gift so precious—

386. (so in contemplation of this, the highest gift, do not grieve over the fate of the infidels).

وَقَالَ قَتِلُوا

الْكَلْبَ

بِشَهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ۝ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝ يُونُسُ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝ وَالَّذِي عَصَاكَ فَلَمَّا رَاها تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يُونُسُ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ۝ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ كَانَ غَفُورًا رَحِيمًا ۝ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخَرُّجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝ فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُقْبِنٌ ۝ وَحَدِّثْ إِيهَا وَاسْتَفْتِنَهَا أَنْفُسَهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ

7. (اذ قال . . . نسطلون) *Re-call* when Mūsā came to his household and said: verily I see a fire afar;³⁸⁷ I shall forthwith bring you tidings thereof,³⁸⁸ or bring you a brand lighted therefrom, haply you may warm yourselves.³⁸⁹

8. (فلما . . . الملمين) Then when he came to it, he was cried unto³⁹⁰ thus: Blessed³⁹¹ is whosoever³⁹² is in the fire and whosoever is around it,³⁹³ and hallowed be Allah,³⁹⁴ the Lord of the worlds.³⁹⁵

9. (يوسى . . . الحكيم) O Mūsā! it is really I, Allah,³⁹⁶ the Mighty, the Wise.³⁹⁷

10. (واق . . . المرسلون) And cast down thy rod. Then when he saw it wriggling as though it was a serpent,³⁹⁸ he turned in flight and did not look back.³⁹⁹ Mūsā! do not be alarmed, in My presence the sent ones do not fear;

11. (الا . . . رحيم) excepting any who may have done wrong⁴⁰⁰ and thereafter changes evil for good;⁴⁰¹ then verily I am Forgiving, Merciful.

12. (وادخل . . . فقين) And put thy hand into thy bosom,⁴⁰² it shall come forth white, without any hurt: among nine signs to Fir'awn and his people.⁴⁰³ Verily they have been a people transgressing.⁴⁰⁴

13. (فلما . . . مبين) Then when Our signs came to them illuminating,⁴⁰⁵ they said:⁴⁰⁶ this is a magic manifest.

387. The night was dark and snowy. See P. XVI, n. 258.

388. (regarding our way) Moses had lost his way.

389. See P. XVI, n. 257.

390. (by a voice).

391. *i. e.*, chosen of God; recipient of special favour from Him.

392. (of the angels).

393. *i. e.*, Moses.

394. *i. e.*, far removed from being circumscribed by space.

395. How foolish of men then to identify such a One with fire! This required special emphasis in view of the very exterior cult of 'Fire.' 'Fire-worship-

pers were found in many lands and civilizations. To-day the chief cults based upon fire-worship are those of the Parsees. Fire also plays an important part in Hinduism.' (Law, *Romance of Fire*, pp. 10, 11). See also P. XXVII. n. 402.

396. (calling unto you, and not fire).

397. i. e., above all conditions; and not fire, which is a material physical object.

398. See P. XVI. n. 266.

399. See P. XVI. n. 267.

400. (and therefore he apprehends God's anger).

401. (as was the case with Moses who had undesignedly killed an Egyptian).

402. (of thy robe). جيب is an 'opening at the neck and bosom of a shirt and the like.' (LL).

403. 'And the Lord said unto Moses. . . . And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.' (Ex. 7: 1-3). Also see P. IX. nn. 103, 104 ff.

404. See XVI. n. 266; P. XIX, nn., 179, 181.

405. 'And when Our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill, explained by ينجأهم بصرًا or giving light; shining; or illuminating: or being conspicuous, manifest, or evident.' (LL).

406. (denying the divine origin of these miracles altogether).

وَقَالَ الَّذِينَ

الْقُلُوبُ

كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝ وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ
عِبَادِهِ الْمُؤْمِنِينَ ۝ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مَنَظِقَ الظُّفِيرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ
الْفَضْلُ الْمُبِينُ ۝ وَخَشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالظُّفِيرُ فَهُمْ يُوزَعُونَ ۝ حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّبْلِ
قَالَتْ فَمَلَكٌ تَأْتِيَنَا النَّبْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطُبَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ۝ فَتَبَسَّمَ ضَاحِكًا مِمَّنْ
قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَتِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

14. (ووجدوا . . . المفسدين) And they gainsaid them,⁴⁰⁷ out of spite and arrogance,⁴⁰⁸ although their souls were convinced thereof.⁴⁰⁹ So behold! what has been the end of the corruptors.⁴¹⁰

SECTION 2

15. (ولقد . . . المؤمنين) And assuredly We vouchsafed to Dā'ūd and Sulaimān, a knowledge,⁴¹¹ and the twain said:⁴¹² praise be to Allah who has preferred us⁴¹³ to many⁴¹⁴ of His believing bondmen!⁴¹⁵

16. (ورث . . . البين) And Sulaimān inherited from Dā'ūd,⁴¹⁶ and he said: O mankind! we⁴¹⁷ have been taught⁴¹⁸ the language of birds,⁴¹⁹ and we have been vouchsafed of everything,⁴²⁰ and surely this is an evident grace.⁴²¹

17. (وحشر . . . يوزعون) And there were gathered unto Sulaimān his hosts of jinns and mankind and birds,⁴²² and they were set in bands.⁴²³

18. (حتى . . . يسمرون) And when they came to the valley of the ants,⁴²⁴ an ant⁴²⁵ said: ants! enter your habitations lest Sulaimān and his hosts may crush you⁴²⁶ while they perceive not.⁴²⁷

407. i. e., those manifest signs.

408. Or, in the language of the Bible, through their hard-heartedness. See Ex. 7, 8, 9, 10.

409. 'And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunders and hail. . . And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.' (Ex. 9: 27, 28, 34).

410. (both in this world and the Hereafter).

411. (of Divine laws and worldly wisdom) Cf. the OT:—'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even

as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men. . . . And his fame was in all nations round about.' (1, Ki. 4: 29-31) 'Solomon is particularly extolled by the Rabbis for having asked in his dream nothing besides wisdom, which they declare served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father.' (JE. XI. p. 439) See also P. XVII. n. 168.

412. (in grateful acknowledgment of God's favours).

413. (by gifts and favours, both spiritual and temporal; by making us prophets as well as great kings).

414. 'Many' but not all, as some of His prophets are superior even to David and Solomon (peace be on them!).

415. This is to emphasize the highly religious and moral character of these two prophets of God, and to defend them against the blasphemous charges levelled against them in the Bible.

416. (his material kingdom as well as his spiritual eminence). 'Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man. . . . Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.' (1. Ki. 2: 1, 2, 12) 'Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.' (1, Ch. 29: 23).

417. There is a plural of majesty, and does not imply that there were others besides Solomon who knew the language of birds.

418. (by special grace of God).

419. 'And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.' (1 Ki. 10: 24) 'He wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understood what they said, over the other.' (Polano, *op. cit.*, p. 196) 'Solomon was the wise king par excellence. . . He is said to have understood the languages of the beasts and the birds.' (JE. XI. p. 439) See also P. XVII. n. 168.

420. (requisite for the ruler of a great empire) 'So king Solomon exceeded all the kings of the earth for riches and for wisdom. . . . And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horse, and mules, a rate year by year.' (1, Ki. 10: 23, 25) 'And all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.' (1. Ch. 29: 23-25) 'And the Lord his God was with him, and magnified him exceedingly

(2, Ch. 1: 1) 'Solomon was rewarded with riches and unprecedented glorious reign.' (JE. XI. p. 439) 'He developed commerce, and the products of other countries, Egypt, Arabia, and lands beyond, passed through Israel and brought the Hebrews increased wealth. . . . He sent a fleet to Ophir, in the south, which brought back gold and other rare and precious products. Solomon also cultivated the arts, particularly literature, architecture, and music.' (VJE. p. 610). 'Even allowing for the exaggerations of a later age, . . . he was clearly ruler over a larger territory than any other Israelite monarch. His court was splendid and he was allied by marriage to the Egyptian royal house. Trade was fostered and was made possible by the comparative peace of his reign. The country was thoroughly organised and a large civil service administered the affairs of the land.' (UHW. II. p. 817) 'Solomon . . . sought not imperial expansion but material wealth; and the wealth accumulated under his long rule has become proverbial.' (I. p. 677) 'The king's annual revenue is stated as 666 talents of gold, which would perhaps be £ 5,000,000 of our money. This did not include the profits of his commerce, whether derived from "merchantmen" . . . or from the tribute of the subject people; or from all the kings of the mingled people, or the governors of the provinces.' (Farrar, *Solomon: His Life and Times*, pp. 127-128).

421. (from God) Solomon, as befits a true man of God, ascribes every good he has to God.

422. 'His realm is described by the Rabbis as having extended . . . over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabitants, including all the beasts, fowls, and reptiles as well as the demons and spirits.' (JE. XI. pp. 439-440).

423. (owing to their enormous number).

424. So called from the large number of ants gathered there.

425. A species of animals well-known not only for industry but also for wisdom and foresight. 'Classical writers often refer to the industry, forethought, and ingenuity of the ant.' (EBi. c. 175) 'The industry of the harvesting ants, and the amount of work they accomplish, justify their being held up as examples of untiring energy . . . Their great sagacity is shown in numerous ways. . . . Their habit of laying-up food for the future, . . . places them with the bees and wasps, as regards intelligence, second only to man in the animal kingdom.' (c. 177) 'Lubbock thus sums up the evidence that "ants are exceedingly wise;" "The anthropoid apes no doubt approach nearer to man in bodily structure than do other animals, but when we consider the habits of ants, their social organisation, their large communities and elaborate habitations, their roadways, their possession of domestic animals, and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence.'" (DB. I. 103) 'It seems impossible to doubt that in many cases ants behave in a manner that must

be considered intelligent, that they learn by experience and that they possess memory. Lubbock goes so far as to conclude the account of his experiment with the remark that "It is difficult altogether to deny them the gift of reason . . . their mental powers differ from those of men, not so much in kind as in degree" (EBr. II. p. 88, 11th Ed).

426. (under foot).

427. 'While sailing over a valley where there were many swarms of ants, Solomon heard one ant say to the others, "Enter your houses; otherwise Solomon's legions will destroy you"' (JE. XI. p. 440).

: قَالَ الْمَلِكُ :

الْعَظِيمِ

وَأَدْخَلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ۝ وَتَقَفَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْيَ أَمْ كَانَ مِنَ الْغَائِبِينَ ۝
لَا عَذْبَ بَتَّةٍ عَذَابًا شَدِيدًا أُولَئِكَ أَصْحَابُ الْأَنْجُمِ ۝ أُولَئِكَ يُسْأَلُونَ عَنْ عِبَادَتِهِمْ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطُوا بِهِ وَ
جَنَّاتُكَ مِنْ سَبَأٍ يَنْبَغِي لِقَائِي ۝ إِنِّي وَجَدْتُ أَمْرًا تَنْبَغِي لَهُمْ وَأُوتِيتُ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ۝ وَجَدْتُهَا وَقَوْمَهَا
يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ۝ أَلَا
يَسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ۝ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَرْشُ
الْعَظِيمُ ۝ قَالَ سَنَنْظُرُ

19. (تيسم . . . الصالحين) So, amused⁴²⁸ at her speech,⁴²⁹ he smiled and said:⁴³⁰ Lord! dispose me that I should be grateful for the favour wherewith Thou hast favoured me and my parents, and that I should work righteously pleasing Thee;⁴³¹ and out of Thy mercy enter me⁴³² among Thy righteous bondmen.⁴³³

20. (وتقفد . . . الغائبين) And he sought after the birds⁴³⁴ and said: what is the matter that I do not see the hoopoe,^{434A} is he among the absentees?

21. (لا عذبته . . . ميين) I shall chastise him surely or I shall slaughter him unless he offers me a good explanation.⁴³⁵

22. (فمك . . . يقين) But he tarried not long, and⁴³⁶ said: I have comprehended what thou hast not yet comprehended⁴³⁷, and I came to thee from Saba⁴³⁸ with a sure tidings.⁴³⁹

23. (انني . . . العظيم) I have found a woman ruling over them,⁴⁴⁰ and she has been vouchsafed of everything,⁴⁴¹ and hers is a mighty throne ⁴⁴²

24. (وجدتها . . . يهدون) I have found her and her people adoring the sun instead of Allah, and Satan has made their work fairseeming to them and has barred them from the way, as they are not guided;⁴⁴³

25. (الا . . . تعلمون) So that they adore not Allah who brings forth the hidden in the heavens and the earth,⁴⁴⁴ and knows what you⁴⁴⁵ conceal and what you declare.

26. (الله . . . العظيم) Allah! there is no god but He! the Lord of the Magnificent Throne.⁴⁴⁶

428. (and marvelling).

429. (so full of sagacity).

430. (overpowered with feelings of gratitude to his Creator).

431. 'Although he ruled as an absolute monarch . . . he was a man of peace—the most peace-loving, perhaps, of the Hebrew kings; and under his sway there was for about forty years in Palestine . . . such peace as the Hebrew nation had never known before or was ever to know again.' (DB. IV. p. 560).

432. *i. e.*, keep me entered.

433. *i. e.*, the prophets and the saints. So that Solomon remained a true Muslim and a prophet of God till the end of his time. This is expressly to refute the Christian charge that he had become ungodly in the later part of his life.

434. (taking a number of them).

434-A. Apparently of feeble wing-power, the bird 'is capable of very extended flight, as is testified by its wandering habits (for it occasionally makes its appearance in places very far removed from its usual haunts), and also by the fact that when pursued by a falcon it will rapidly mount to an extreme height and frequently effect its escape from the enemy.' (EBr. XIII. 676, 11th Ed.) 'A Palestinian bird. It winters in and near Egypt, and returns to Palestine in March. . . The Arabs, who call it *hud-hud*, from its cheery cry, ascribe to it the power of discovering water and of revealing secrets. In the late Jewish legends respecting Solomon the hoopoe plays a great part in connection with the queen of Sheba.' (EBi. c. 2107).

435. *i. e.*, some reasonable excuse for his absence.

436. (coming up to Solomon).

437. (so far) *i. e.*, I have known a certain territory in all its circumstances, which thou hast not known so far.

438. Sheba of the Bible. The Sabaeans were 'the ancient dwellers in South-West Arabia, in the parts now called Yemen, Hadramaut, and Asir. . . The land produced spices and incense and was a stage on the trade road from India, the Malaya archipelago and Africa. . . Marib, 100 km. east of Sanaa was its capital.' (EBr. XIX. pp. 784, 785) Recent researches 'which have disclosed elaborate architectural remains, and brought to Europe hundreds of inscriptions, the work of Sabaeans, more than confirm the ancient fame of Sheba, and vindicate its claim, not only to wide commerce and a productive soil, but to an influential empire as well.' (DB. V. p. 85) 'Its ancient capital was Ma'rib, though San'a three days' journey to the west, was a city of greater renown. . . Thus the Sabaean kingdom long comprised the whole of Tihāma, the S. W. coastland of Arabia. It also extended itself far both to the east and north.' (*ib*). 'In March 1934, a report appeared in the press that M. Malraux, a French aviator had discovered a city, still intact, which he identified with Saba (Sheba). It is said to be about 80 miles north of Marib, which in turn is north of Aden at the south end of the Red Sea. M. Malraux is reported to have gained glimpses of twenty or more square towers or temples of a Semitic type of architecture. Photographs of these ruins taken from the air . . . have been seen by the author.' (Marston, *The Bible is True*, p. 76).

439. (and was thus absent not on my own account but in thy service). Here is a Jewish version of the story. 'One day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived it declared that it had for three months been flying hither and

thither seeking to discover some country not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose capital was called Kitor, and whose ruler was a woman, known as the Queen of Saba.' (JE. XI. p. 443).

440. The reference is to a queen named Bilqis. From a newspaper report (dated Sept. 1951) of a speech of Wendall Phillips, leader of an American Archaeological expedition to South Arabia:—'About the Queen of Sheba herself Phillips said there was no reason to doubt that she was a historical person who ruled a prosperous and well-organised kingdom. She definitely travelled north by camel to visit king Solomon and the journey must have had very great commercial importance.'

441. (which a ruler can require).

442. 'The wealth and luxury of the Yemen were proverbial among the Greeks and Romans, and their tales had a solid foundation. The monuments show the stools, chairs, and coaches of which they speak, and tell of gold (gilded?) statues. The buildings and inscriptions that cover the country tell of its wealth, and show that the people were skilled masons. They must have been capable engineers to build the dam at Marib and the tanks at Aden.' (ERE. X. p. 883) 'The capital of Yemen . . . was Mareb, two days' journey north-east of a city called Sana, and great numbers of finely cut stones, inscriptions, coins and jewels still give evidence that a city of importance once stood there.' (Gilman, *op. cit.*, p. 10) 'The story of the Queen of Sheba is found in detail in the Second Targum to Esther . . . There, as in the Koran, it is the hoopoe that directed Solomon's attention to the country of Sheba and to its queen. The dust of that land was more precious than gold, and silver was like dirt in the streets.' (JE. XI. p. 235).

443. 'Over 100 gods and many temples are named . . . Sams, the sun, is the feminine and perhaps all goddesses are forms of it . . . There are indications that the moon, sun and Venus formed a divine family.' (EBr. XIX. p. 786) 'Her people were Sabeans; they stood on their rich wadies and on their lonely sands, and gazed up to heaven in wonder, as the stars, the sun and the moon shone out upon them, and they thought that such bright lights must be gods. Then they bowed their heads and worshipped the hosts of heaven.' (Gilman, *op. cit.*, p. 10) For the general prevalence of sun-worship see P. XXIV. n. 365.

444. *حب السماء* is the rain, and *حب الارض* is the herbage. (LL).

445. (O created beings!).

446. (before which the throne of the queen of Sheba pales into insignificance).

النمل

قَالَ النَّحْلُ

أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ۝ إِذْ هَبْ بِنَفْسِي هَذَا أَلْفَهُ إِلَىٰ نَجْمٍ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ۝ قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنَّ إِلَيْنَا أَلْفٌ مِنْ كَرِيمٍ ۝ إِنَّهُ مِنْ سُلَيْمٍ وَإِنَّا بِإِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْآنَ تَلْعَلُوْنَ أَعْلَىٰ وَأَتُونِي مُسَبِّحِينَ ۝ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ۝ قَالُوا نَحْنُ أَوْلَاُ أَهْلُ الْبَيْتِ وَأُولَاُ أَهْلُ الْبَيْتِ شَدِيدَةٌ وَالْأَمْرُ إِلَيْنَا فَانْظُرِي مَاذَا تَأْمُرِينَ ۝ قَالَتْ إِنَّ الْمَلَأَ إِذَا دَخَلُوا قَرْيَةً أَفْضَحُوا بِهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۝ وَكَذَلِكَ يَفْعَلُونَ ۝ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرْهُمْ هُمْ يَرْجِعُ الْمُرْسَلُونَ ۝ فَلَمَّا جَاءَ سُلَيْمٌ قَالَ أَتَيْتُكُمْ وَإِنِّي

27. (قال . . . الكذابين) *Sulaimān* said: we shall now see whether thou hast spoken the truth⁴⁴⁷ or whether thou art of the liars

28. (اذهب . . . يرجعون) Go thou with this letter of mine,⁴⁴⁸ and cast it down unto them⁴⁴⁹ and turn aside from them, and see what they return.⁴⁵⁰

29. (قالت . . . كريم) She said:⁴⁵¹ O Chiefs! there has been cast to us an honourable epistle.⁴⁵²

30. (إنه . . . الرحيم) It is from *Sulaimān*, and it runs: In the name of Allah, the Compassionate, the Merciful.

31. (الا . . . مسلمين) saying:⁴⁵³ rise not against me, and come to me submissive.⁴⁵⁴

SECTION 3

32. (قالت . . . تشهدون) She said: O Chiefs! counsel me in the affair. I do not resolve on any affair until you counsel me.⁴⁵⁵

33. (قالوا . . . تأمرين) They said: we possess great force and great might;⁴⁵⁶ but thine is the command, we shall see⁴⁵⁷ what thou commandest.⁴⁵⁸

34. (قالت . . . يفعلون) She said: verily the kings when they enter a city,⁴⁵⁹ despoil it and make its most powerful inhabitants the most abased; so they also will do.⁴⁶⁰

35. (وانى . . . المرسلون) Therefore⁴⁶¹ I am going to send them a present, and see with what answer the envoys come back.⁴⁶²

447. (in describing her splendour and her religion).

448. The use of birds as letter-carriers need not surprise the modern mind. 'The use of homing pigeons to carry messages is as old as Solomon and the ancient Greeks, to whom the art of training the birds came probably from the Persians, conveyed the names of Olympic victors to their various cities by this means. Before the electric telegraph this method of communication had a considerable vogue amongst stockbrokers and financiers.' (EBr. XVII. p. 921).

449. ' . . . Solomon, accordingly, caused a letter to be tied to the hoopoe's

wing, which the bird delivered to the queen toward the evening as she was going out to make her devotions to the sun.' (JE. XI. 443).

450. (an answer to us after deliberation).

451. (to the nobles of her court and her ministers). 'Having read the letter, which was couched in somewhat severe terms, she immediately convoked a council of her ministers.' (JE. XI. p. 443).

452. *i. e.*, worthy of respect as is evident from its contents.

453. *i. e.*, and it is to the effect that——. لا is a particle denoting *تحيين* *i. e.*, when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it.' (LL).

454. (to the true faith). Notice the Solomon, as befits his prophetic office, exhorts the queen to accept true monotheistic faith. The text of the letter as given in the Talmud is as follows: 'From me, king Solomon, peace to thee and thy government. Let it be shown to thee that the Almighty God has made me to reign over the whole world, the kingdom of the North, the South, the East, and the West. Lo, they have come to me with their congratulations, all save thee alone. Come thou also, I pray thee, and submit to my authority, and much honour shall be done thee; but if thou refusest, behold I shall by force compel thy acknowledgement. To thee, Queen Sheba, is addressed this letter in peace from me, King Solomon, the son of David.' (Polano, *op. cit.*, p. 202).

455. (and approve thereof). 'In terror she consulted with her elders and princes, who, however, knew nothing of Solomon, (JE. XI. p. 235) 'Now when Queen Sheba received this letter, she sent in haste for her elders and counsellors to ask their advice as to the nature of her reply.' (Polano, *op. cit.*, p. 202).

456. (so we are ready to make head against Solomon).

457. (thyself).

458. (and which we are ready to obey). 'They spoke but highly of the message and the one who sent it.' (Polano, *op. cit.*, 202).

459. (as conquerors).

460. *i. e.*, thus will Solomon and his army act towards us, if they happen to get the upperhand.

461. (instead of entering into a war with them). 'But the queen did not regard their words.' (Polano, *op. cit.*, p. 202).

462. 'Then she freighted several vessels with all kinds of treasures, and selected 6000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date.' (JE. XI. p. 443) 'She sent a vessel, carrying many presents of different metals, minerals and precious stones, to Solomon' (Polano, *op. cit.*, p. 202).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ بَلْ أَنْتُمْ يَدَيَّكُمْ تَقْرَحُونَ ۝ ارْجِعْ إِلَيْهِمْ فَلَنْ أَتِيَهُمْ بِمُجْنَبٍ لَاقِبِلَ لَهُمْ هَاهُنَا
وَلَنْخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ۝ قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ۝
قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ ۖ وَإِنِّي عَلَيْكَ لَقَوِيٌّ أَوْيٌّ ۝ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ
الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِي ۚ رَبِّیْ لَیْلَتُونِیْ ۚ أَشْكُرُ
أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنِّي غَرِيبٌ ۚ قَالَ نَكُرُوا هَٰذَا عَرْشَهَا أَنْ نَنْظُرَ

36. (فلا . . . تفرحون) Then when he⁴⁶³ came to Sulaimān,⁴⁶⁴ he said : are you going to add riches⁴⁶⁵ to me⁴⁶⁶ — while what Allah has vouchsafed to me⁴⁶⁷ is better than what He has vouchsafed to you.⁴⁶⁸ Aye ! it is you who exult in your present.⁴⁶⁹

37. (ارجع . . . صغرون) Go thou back to them⁴⁷⁰ Surely we shall come upon them⁴⁷¹ with hosts which they cannot withstand and we shall drive them forth from their place abased and they will be humbled.⁴⁷²

38. (قال . . . مسلمين) Sulaimān said:⁴⁷³ Chiefs ! which of you will bring me her throne⁴⁷⁴ before they⁴⁷⁵ come to me surrendering themselves.⁴⁷⁶

39. (قال . . . امين) A giant⁴⁷⁷ from the jinn said: I shall bring it to thee before thou arisest from thy seat;⁴⁷⁸ surely I am strong enough for test and am reliable.⁴⁷⁹

40. (قال . . . كريم) But one who had some knowledge of the Book said : I shall bring it to thee before thy eye twinkles.⁴⁸⁰ Then when Sulaiman saw it placed before him,⁴⁸¹ he said :⁴⁸² this is of the grace of my Lord that He may⁴⁸³ test me whether I thank Him or am ingrate. Whosoever gives thanks only gives thanks for his own soul, and whosoever is ungrateful, then my Lord is Self-sufficient, Munificent.

463. i. e., the queen's embassy.

464. (with the presents).

465. (instead of submitting to the true religion).

466. i. e., are you going to allure me with worldly goods ?

467. (of His guidance).

468. (of some worldly goods).

469. (because to you the special object of glory is this showy, transitory world).

470. (with the presents that thou hadst brought).

471. (if they still refuse to accept the true religion).

472. (and shall be treated as a subject nation).
473. (after the embassy had departed).
474. (noted for its beauty and grandeur).
475. *i. e.*, the queen with her retinue.
476. This wonder Solomon wanted to be performed for demonstrating his power over nature—a great divine gift.
477. *عنريت* signifies anything that exceeds the ordinary bound; . . . *عنريت* is properly applied to jinnee, and signifies evil in disposition, and wicked or malignant.' (LL).
478. *i. e.*, seat of justice. Solomon used to sit in judgment everyday till noon.
479. *i. e.*, although the throne is very heavy, I am well able to perform the feat, and although it is greatly bejewelled, I may be trusted to bring it here intact.
480. *i. e.*, instantaneously; without the loss of a single moment. Literally, 'I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom' (LL).
481. Literally, 'standing in his presence.'
482. (as befitted a prophet of God).
483. (by His endowing me with such powers).

وَقَالَ الَّذِينَ

أَتَيْنَتْ بِأَمْرِكَ لَمْ يَهْتَدُوا ۖ فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشِي قَالَتْ كَأَنَّهُ هُوَ ۖ وَأُوتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ۖ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ۖ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُتْرَكٌ مِنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ۖ قَالَ يَوْمَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْ لَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۖ

41. (قال . . . يهتدون) He said :⁴⁸⁴ disguise her throne,⁴⁸⁵ so that we may see whether she is guided or is of those who are not guided.⁴⁸⁶

42. (فلم . . . مسلمين) Then when she arrived,⁴⁸⁷ it was said :⁴⁸⁸ is thy throne like this? She said : *it is* as though it were it;⁴⁸⁹ and we have been vouchsafed the knowledge⁴⁹⁰ before this,⁴⁹¹ and we have been Muslims.⁴⁹²

43. (وصدها . . . كافرين) And there hindered her⁴⁹³ what she worshipped instead of Allah; indeed she was of an infidel people.⁴⁹⁴

44. (قيل . . . العليمين) It was said to her : enter the palace.⁴⁹⁵ Then when she saw it,⁴⁹⁶ she imagined it a pool and⁴⁹⁷ bared her shanks.⁴⁹⁸ He said: it is a pavilion smoothed of crystal.⁴⁹⁹ She said: Lord! I have wronged my soul,⁵⁰⁰ and I surrender myself together with Sulaimān to Allah, the Lord of the worlds.⁵⁰¹

SECTION 4

45. (ولقد . . . يخْتَصِمُونَ) And assuredly We sent to Thamūd their brother Sālih,⁵⁰² saying : worship Allah. Then lo! they became two parties⁵⁰³ contending.

46. (قال . . . ترحمون) He said : my people! why do you seek to hasten the evil before the good?⁵⁰⁴ Why do you not seek the forgiveness of Allah, that haply you may be shown mercy?⁵⁰⁵

484. (to his servants).

485. *i. e.*, change it out of recognition.

486. Solomon intended thereby to test the intelligence of the queen. If intelligent and of good common-sense she was the more likely to see her way to the Truth.

487. For a very different account of the visit of the queen of Sheba to Solomon in the Bible see 1, Ki, 10: 1-13.

488. (to her by Solomon's attendants).

489. *i. e.*, though altered in form, it is substantially the same.

490. *i. e.*, the truth of thy prophethood.

491. (particular miracle).

492. (at heart already).

493. (from a public declaration of belief). It was not lack of intelligence, but merely a deep-rooted habit of idolatry that had so far prevented her from public profession of Islam or the religion of Unity.

494. (and brought up amongst them). The purport is that her continuance in paganism was not specially a fault of her own, but due to her faulty upbringing and to her vicious associates.

495. (of which the pavement was of transparent glass laid over running water).

496. *i. e.*, its floor.

497. (in lifting up her robe to pass through it).

498. 'On being informed of her arrival, Solomon sent his chief minister Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in the water, lifted up her dress, which caused Solomon to smile.' (JE. XI. p. 443) 'On her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet.' (p. 236) Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in the water.' (Polano, *op. cit.*, p. 203) 'In the Second Targum on the Book of Esther we read that Solomon received the queen seated on a throne upon a floor of glass. She thought that he was sitting in the midst of water.' (Farrar, *Solomon: His Life and Times*, p. 135).

499. 'Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones.' ('Ant." VIII. 5: 2).

500. (by my idolatry). 'She confessed that she had been unable to believe the rumours which had told of the king's wisdom and prosperity, but that the reality exceeded the fame. Happy were the servants and courtiers who stood by him, and heard his wisdom; blessed was the Lord his God who delighted in him, and who out of love for Israel had given them such a king to do judgment and justice among them.' (Farrar, *Solomon: His Life and Times*, p. 136).

501. 'This is the queen's public, formal, declaration of faith, although she had been a Muslim at heart earlier. See verse 43:—وَكَا مَلِكِينَ. Cf. the Bible:—'And she said to the king. . . Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel.' (1, Ki. 10: 6-9) Also 2 Ch: 9: 8. 'And when the queen had tested Solomons' wisdom, and witnessed his significance, she said: . .

Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice.' (Polano, *op. cit.*, p. 203) Later reports add that this queen was married to Solomon and bore him a son, a progenitor of the whole race of the Ethiopian kings. 'Every legitimate *neguson negust*, or King of kings, traces his descent from the union of king Solomon with the Queen of Sheba. The substance of the claim is supported by the presence to-day of some 70,000 Jews in the southern provinces of Abyssinia.' (UHW. VI. p. 3404).

502. See P. VIII. n. 542.

503. (concerning the doctrine preached by Sāleḥ) *i. e.*, some believing in him and others rejecting.

504. *i. e.*, why do you urge and defy the divine vengeance?

505. *i. e.*, the divine vengeance may be averted.

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ ظَنُّكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ۝ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝ قَالُوا نَقَامُوا بِاللَّهِ لِنُبَيِّتَهُ ۖ وَآهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَهَادِقُونَ ۝ وَمَكْرُؤًا مَكَرًا وَكَمْ كُنَّا لَهُمْ لَا يَشْعُرُونَ ۝ فَنَظَرْنَا كَيْفَ كَانَ عَاقِبَةُ مُكْرِمِهِمْ ۖ فَاتَّذَرْتَهُمْ وَمَقُومُهُمْ ۖ جَمْعِينَ ۖ فَمَلَكَ بِيَوْمِهِمْ فَجَاءَ بِمَا ظَلَمُوا ۖ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ۝ وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝ وَلَوْ طَافَ أَلْقَالَ لِقَوْمِهِ إِذْ أَنْتُنَ الْفَاحِشَةُ وَأَنْتُمْ تُبْصِرُونَ ۝ إِنْ تَكْمُلُتُنَّ الْبِجَالَ

47. (قَالُوا . . . تفتنون) They said : we augur ill of thee and of those who are with thee.⁵⁰⁶ He said : your augury is with Allah.⁵⁰⁷ Aye! you are a people being tempted.⁵⁰⁸

48. (وكان . . . يصلحون) And there were nine of a group in the city,⁵⁰⁹ who spread corruption in the land and did not rectify.

49. (قَالُوا . . . لصدقون) They said : swear by God one to another that we shall surely fall upon him⁵¹⁰ and his household by night;⁵¹¹ and thereafter we shall tell his heir :⁵¹² we did not see the destruction of his household, and we are truthfull.⁵¹³

50. (و مكروا . . . يشعرون) And they plotted a plot,⁵¹⁴ and We plotted a plot,⁵¹⁵ and they perceived *it* not.

51. (فانظر . . . اجمعين) So behold thou⁵¹⁶ how was the end of their plot.⁵¹⁷ Verily We annihilated them and their nation all together.

52. (فلك . . . يعلمون) Younder⁵¹⁸ are their houses overturned,⁵¹⁹ for they did wrong. Verily herein is a sign⁵²⁰ for a people who know.⁵²¹

53. (و انجينا . . . يتقون) And We rescued them who believed and were wont to be *God-fearing*.

54. (ولوطا . . . تبصرون) And recall Lūṭ ! when he said to his people : do you commit indecency while you see *its enormity* ?⁵²²

506. *i. e.*, we take you people as an evil presage.

507. *i. e.*, your own misdeeds, which shall prove to be the cause of your ultimate ruin, are registered with God.

508. (and doomed to punishment).

509. (more than the rest of the population).

510. *i. e.*, the Prophet Sāleḥ.

511. (and slay them).

215. (when he demands justice).

513. So all the conspirators were to tell lies together.

514. (against the prophet).
515. (against the conspirators).
516. (O Prophet!).
517. The conspirators were themselves killed by a huge piece of a rock falling on them, when they miserably perished.
518. *i. e.*, on the way of the Makkan caravan to Syria.
519. (and empty) *i. e.*, in ruins.
520. (of Our vindication of justice).
521. (and understand).
522. *i. e.*, while ye fully recognise its enormity? Observe and compare the increasingly complacent attitude of the modern civilization towards sexual inverts and perverts and the growing tendency among contemporary physicians and legislators to condone and make light of even the most atrocious homo-sexual practices.

وَقَالَ الَّذِينَ

أَتَيْنُوا

شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ أَتَمَّ قَوْمٌ يَّهْمُونَ ﴿٥٥﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّن قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٦﴾ فَأَجْبَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَدَرَّزْنَاهَا مِّنَ الْغَيْرِينَ ﴿٥٧﴾ وَامْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۚ اللَّهُ خَيْرٌ مَّا تَشْرِكُونَ ﴿٥٩﴾

55. (اتمكم . . . يجهلون) Would you go in lustfully to men instead of women?⁵²³ Aye! you are a people addicted to pagan ways ?

56. (ها كان . . . ينظرون) There was no answer of his people save that they said : drive forth the family⁵²⁴ of Lūt from your city.⁵²⁵ They are a people clean indeed.⁵²⁶

57. (فأجيبه . . . الغيرين) Then We rescued Lūt and his family⁵²⁷ except his wife. Her⁵²⁸ We destined to be of the lingerers.⁵²⁹

58. (وامطرننا . . . المنذرين) And We rained upon them a rain,⁵³⁰ ill was that rain upon the warned⁵³¹

SECTION 5

59. (قل . . . يشركون) Say thou:⁵³² all praise to Allah, and peace upon His bondmen whom He has chosen.⁵³³ Is Allah Best, or what they⁵³⁴ associate⁵³⁵ with Him.

523. See p. VIII. n. 564.

524. Or 'followers.' آل of a person is not only his family, but also his followers. (LL).

525. See P. VIII. n. 567.

526. (and consider us impure!) 'The verb is used derisively.' (LL).

527. (from Our sentence).

528. (who persisted in her infidelity and unbelief).

529. See P. VIII. n. 571.

530. (of stones). See P. VIII. n. 572.

531. i. e., those who were warned but remained heedless.

532. (O Prophet!).

533. (to be His messengers).

534. i. e., polytheists.

535. (with Him as objects of adoration and worship).

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُشْكِرُوا شَجَرَهَا ۖ إِنَّ اللَّهَ مَعَ اللَّهِ ۖ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ۝ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَابِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۖ إِنَّ اللَّهَ مَعَ اللَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ الْأَرْضِ ۖ إِنَّ اللَّهَ مَعَ اللَّهِ ۖ قَلِيلًا مَّا تَذَكَّرُونَ ۝ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ إِنَّ اللَّهَ مَعَ اللَّهِ ۖ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ۝ أَمَّنْ يَبْدُو الْخَلْقَ

PART XX

60. (امن . . . بعدلون) Is not He¹ *best* Who has created the heavens and the earth, and *Who* sends down water for you from the sky whereby We cause beautiful orchards to grow up and the trees of which it was not *possible* for you to cause to grow up? Is there any *other* god along with Allah?² Nay I yet they³ are a people who equalise.⁴

61. (امن . . . يعلمون) Is not He *best* Who has made the earth a fixed abode and has placed the rivers in its midst⁵ and has placed firm *mountains* on it, and has placed a barrier between the two seas?⁶ Is there any *other* god⁷ along with Allah? Nay I yet most of them do not know.

62. (امن . . . تذكرون) Is not He *best* Who answers the distressed when he calls unto Him⁸ and averts the evil,⁹ and has made you the successors¹⁰ in the earth? Is there any *other* god¹¹ along with Allah? Little do you reflect.

63. (امن . . . يشركون) Is not He *best* Who guides you in the darkneses of the land and the sea and Who sends the winds as heralds before His mercy?¹² Is there any *other* god¹³ along with Allah? Exalted be Allah above what they associate¹⁴ with Him.

1. (as the object of worship and devotion).

2. (such as a sky-god, earth-god, rain-god, vegetation-god, etc.) Neither a Demeter nor Zeus (as according to the Greeks), nor a Father Mars, Jupiter and Saturn (as according to the Latins).

3. i. e., the polytheists.

4. (others with their Lord as co-partners). See P. VII. nn. 226-28; P. VIII. n. 147. In Vedic religion, for instance, 'both Heaven and Earth are regarded as gods and as the parents of gods (deva-putra), even although they are said to have been generated by gods. Sometimes one god,—Indra, or Agni, or Rudra, or Soma,—sometimes all the gods together, are said to have generated or

created heaven and earth, the whole world.' (ERE. IV. p. 156).

5. غلال of which the plural is غلال , is 'An interstice, an interspace or intervening space, a break, a breach, a chink, or a gap, between two things.' (LL).

6. See P. XIX. n. 75.

7. (such as earth-god, river-god, mountain-god, etc.).

8. 'With the advent of monotheism, prayer reaches a new dignity and power. Belief in the one Deity, sovereign of the universe, carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transformation which Islam effects for the African animist.' (ERE. X. p. 171).

9. (which distressed him). It is absolutely forbidden in Islam to address prayers to any other being than God. Contrast with this the frankly quasi-polytheistic practice of the Christian Churches.

10. (of your forefathers).

11. (such as His son, Mother, Consort, or any tutelar saint).

12. رحمة 'also means . . . rain.' (LL).

13. (such as light-god, wind-god, etc.).

14. Once an erring humanity has formed conception of a multiplicity of gods, there is no end of god-manufacturing. 'It is the first step that costs: once you have got the idea of a god fairly evolved, any number of extra gods may be invented or introduced from all quarters. A great pantheon readily admits new numbers to its ranks from many strange sources. . . . The Romans, indeed, deified every conceivable operation of nature or of human life; they had gods or goddesses for the minutest details of agriculture, of social relations, of the first years of childhood, of marriage and domestic arrangements generally.' (Allen, *Evolution of the Idea of God*, p. 21).

الْقَلْبِ

أَفَلَمْ يَخْلُقْ

ثُمَّ يُعِيدُهُ وَمَنْ يَبْرِزْكُمْ مِنْ السَّمَاءِ وَالْأَرْضِ عَلَّاهُ مَعَهُ اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾
 قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلْ أَذْرَكَ عَنْهُمْ
 فِي الْآخِرَةِ سَبْلَهُمْ فِي شَيْءٍ مِنْهَا يَبْلُغُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَسْنَا
 لَنُخْرِجُونَ ﴿٦٧﴾ لَقَدْ وَعَدْنَا هَذَا لَنَا لَئِنْ كُنَّا نُؤْمِنُ لَنَخْزَنَ عَنْكُمْ وَلَا تَخْزَنَ عَلَيْكُمْ وَلَا تَكُنْ فِي صَيْبٍ مِمَّا يَمْكُرُونَ ﴿٦٨﴾ وَيَقُولُونَ مَتَى هَذَا
 الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٩﴾ قُلْ عَسَى أَنْ يَكُونَ رَوْفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٠﴾ وَإِنْ رَبُّكَ لَذُو فَضْلٍ

64. (امن . . . صدقین) Is not He *best* Who originates creation,¹⁵ and shall thereafter restore it, and Who provides for you from the heavens¹⁶ and the earth?¹⁷ Is there any *other* god¹⁸ along with Allah? Say thou:¹⁹ bring you proofs if you are truthful.²⁰

65 (قل . . . یعثون) Say thou:²¹ none in the heavens and the earth knows the Unseen save Allah,²² nor can they perceive when they will be raised.

66. (بل . . . عمون) Aye! their²³ knowledge does not attain to the Hereafter,²⁴ Aye! they are in doubt about it.²⁵ Aye! they are blind to it.²⁶

SECTION 6

67. (وقال . . . لمخرجون) Those who disbelieve say: when we have become dust, we and our forefathers; shall we, for sooth, be brought forth?²⁷

68. (لقد . . . الاولین) Assuredly we have been promised this before, we and our forefathers. Naught is this,²⁸ but the fables of the ancients.²⁹

69. (قل . . . المعمرین) Say thou:³⁰ travel in the land and behold³¹ how has been the end of the culprits³²

70. (ولا . . . یکرون) Grieve thou not over them,³³ nor be straitened on what they plot.³⁴

71. (دیفولون . . . صدقین) And they say:³⁵ when will this promise³⁶ be fulfilled, if you say sooth?

72. (قل . . . تستعجلون) Say thou:³⁷ perhaps close behind you may be what³⁸ you would hasten on.

15. Contrast this with the openly polytheistic teaching of the NT. 'Giving thanks unto the Father, . . . hath translated us into the kingdom of his dear Son: . . . Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: . . . For it pleased the Father that in him should all

fulness dwell.' (Col. 1: 12-19).

16. (by means of rain).

17. (by means of vegetation).

18. (as co-Creator, co-Restorer, or co-Sustainer).

19. (unto the polytheists, O Prophet!).

20. *i. e.*, all the arguments derived from the observation of nature and of human mind lead to Monotheism; where is the argument for polytheism,—for the plurality of gods? 'Long before the days of modern science, in fact, and quite apart from Jewish or Christian influences, the brooding mind of man had felt the unity in things, and behind the "gods many" of popular belief had been feeling its way to the oneness of God.' (Gore. *op. cit.*, p. 51).

21. (O Prophet! in answer to those who deny the fact of the Resurrection).

22. (and the knowledge of the time of Resurrection is one of the things hidden).

23. *i. e.*, 'the rejecters.'

24. (at all) *i. e.*, their knowledge falls short of the fact itself, let alone its time.

25. Not content with their ignorance, some go to the length of doubting the very occurrence of the Resurrection.

26. Some go even further; they positively deny the fact of the Resurrection.

27. (from the grave).

28. (doctrine of the Resurrection).

29. See P. VII. n. 322.

30. (O Prophet!).

31. *i. e.*, find for yourself by looking at these ruins.

32. (in this very world).

33. (in thy extreme commiseration, O Prophet!).

34. (against thee and thy Message).

35. (to the Muslims in derision).

36. (of our punishment).

37. (to the Makkan pagans, O Prophet!).

38. *i. e.*, the worldly portion.

عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ۝ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ۝ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ۝ إِنَّ هَذَا الْقُرْآنَ يَفُصِّلُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۝ وَإِنَّا لَهُدًى وَرَحْمَةً لِلْمُؤْمِنِينَ ۝ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۝ وَهُوَ الْعَزِيزُ الْعَلِيمُ ۝ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ۝ إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الْقُمْمَاتِ الْغَائِبَاتِ إِذَا وَلُوا مَدِيرِينَ ۝ وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۝ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْمِعُونَ ۝ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ۝ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ

73. (وان . . . بشكرون) Verily thy Lord is full of grace for mankind,³⁹ yet most of them give not thanks.

74. (وان . . . يعلمون) Verily thy Lord knows what their breasts conceal and what they disclose.

75. (وما . . . مبین) And naught there is hidden in the heaven and the earth but it is in a Book manifest.⁴⁰

76. (ان . . . يختلفون) Verily this Qur'ān recounts *with truth* to the Children of Isrā'il much of what they contend with.⁴¹

77. (وانه . . . للمؤمنين) And verily it is a guidance⁴² and a mercy⁴³ to the believers.

78. (ان . . . العليم) And verily thy Lord shall decide between them⁴⁴ by His Judgement, and He is the Mighty, the Knowing.

79. (فتوكل . . . المبین) So put thy trust in Allah;⁴⁵ verily thou art on manifest truth.

80. (انك . . . مدبرین) Surely thou canst not make the dead hear,⁴⁶ nor canst thou make the deaf hear the call when they flee turning their backs.⁴⁷

81. (وما . . . مسلمون) Nor canst thou lead the blind out of their error.⁴⁸ Thou canst make none hear save those who believe in Our signs and who have submitted *themselves*.⁴⁹

82. (واذا . . . يوقنون) And when the word concerning them shall *come* to be fulfilled,⁵⁰ We shall bring forth a beast of the earth⁵¹ speaking to them, that of Our signs the people have not been convinced.⁵²

39. (and therefore He is granting them respite).

40. (of deeds).

41. (among themselves). The Holy Qur'ān corrects many of their misconceptions and pronounces final judgment on many of their controversies.

42. (with regard to its precepts).

43. (with regard to the results obtained by acting on its precepts).
44. (demonstrably on the Day of Judgment).
45. (and rest assured of Divine succour, O Prophet!).
46. (profitably).
47. The infidels steeped in contumacy are compared to the dead and the deaf.
48. (when they do not exert their will to extricate themselves).
49. (to Us in Islam).
50. *i. e.*, the Hour will be drawing near.
51. This to be one of the signs of the approaching Last Day.
52. (exiting at the time, who will be infidels).

أَمَّةٍ فَوَجَّاهُمْ بِإِيتِنَانِهِمْ يُوزَعُونَ ۝ حَتَّىٰ إِذَا جَاءَهُمْ وَقَالَ أَكْذَبْتُمْ بَايَعْتُنِي وَلَا تُحِيطُوا بِهَا عِلْمًا أَمْ لَمْ أَكُنْتُمْ تَعْمَلُونَ ۝ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ۝ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَ كُنُوزًا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوَةٍ دَخِيرٌ ۝ وَتَرَى الْجِبَالَ تَحْسِبُهَا جَمْدًا وَهِيَ تَدْرُجُ الدَّرَجَاتِ حُسْبُهُ اللَّهُ الَّذِي أَنْتَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ۝ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ قَرِينٌ فَزِعَ يَوْمَئِذٍ يُؤْمِنُونَ ۝ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُنُوتٌ وَجُوهُهُمْ فِي النَّارِ هَلْ

SECTION 7

83. (وَيَوْمَ . . . يوزعون) And *remind them* of the Day on which We shall gather from every community a troop of those who belied Our signs, and they will be held in order;⁵³

84. (حتى . . . تعملون) until when they will have come,⁵⁴ He will say: did you belie My signs when you could not comprehend them in your knowledge;⁵⁵ nay, what *else* was it that you have been working?⁵⁶

85. (ووقع . . . ينطقون) And the word⁵⁷ concerning them shall be fulfilled because they did wrong⁵⁸ and they shall not *be able* to speak.⁵⁹

86. (الم . . . يؤمنون) Do they not consider that We have made the night⁶⁰ that they may repose in it, and the day sight-giving.⁶¹ Verily in them⁶² are signs⁶³ for those who believe.

87. (وَيَوْمَ . . . دخرين) And *remind them* of the Day on which the Trumpet shall be blown,⁶⁴ and terrified shall be those who are in the heavens and the earth,⁶⁵ save him whom Allah wills.⁶⁶ And all shall come to Him lowly.⁶⁷

88. (و ترى . . . تعملون) And thou⁶⁸ shalt see⁶⁹ the mountains thou deemest solid⁷⁰ passing away as the passing away of the clouds,⁷¹ the handiwork of Allah Who has perfected everything, Verily He is Aware of all that you do.⁷²

89. (من . . . آمنون) Whosoever will bring good⁷³ shall have better⁷⁴ than its worth; and they will be secure from the terror⁷⁵ of that Day.⁷⁶

53. (in their ranks while marching).

54. (before the Judgment-seat).

55. (and never took the trouble of understanding them).

56. *i. e.*, recall your further and graver misdeeds, such as your persecution of the prophets and the believers over and above your unbelief. اما here is a compound of the unconnected ام and the interrogative ما (I.L.) and is equivalent with بل.

57. *i. e.*, the sentence of damnation.

58. (while in the world).

59. (in their defence).
60. (symbolic of death).
61. (symbolic of life).
62. *i. e.*, in these phenomena of day and night.
63. (of the fact of Resurrection).
64. Sec P. VII, n. 520.
65. (and thereafter killed).
66. (to exempt from general consternation).
67. (as all arrogance will vanish).
68. (on the Day, O reader!).
69. (in their present state).
70. (and firmly rooted in their present state).
71. *i. e.*, with the same rapidity; as lightly as.
72. (and shall requite each accordingly).
73. (on that Day). 'Good' is here synonymous with belief.
74. (as his reward).
75. *i. e.*, the fear of damnation.
76. This Day of Judgment which shall come into being at the second blowing of the Trumpet is entirely different from the Last Day which shall begin from the first sounding of the Trumpet. So the fears on the Last Day are in no way incompatible with the sense of security on the Judgment-Day.

تَجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾ إِنَّمَا أَمْرُهُ أَنْ عَبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي حَرَّمَ أَوْلَاهُ كُلَّ شَيْءٍ وَأُفْوِدَتْ
 — أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ
 إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سَيَرْبِّحُكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

90. (ومن . . . تعملون) And whosoever will bring evil⁷⁷—their faces shall be cast down in the Fire. Are you⁷⁸ being requited aught save what you have been working?⁷⁹

91. (إنما . . . المسلمین) I⁸⁰ am commanded only to worship the Lord of this city⁸¹ which He has sanctified, and His is everything,⁸² and I am commanded to be of the Muslims;

92. (وأن . . . المنذرين) and that I should recite the Qur'ān⁸³ And whosoever receives guidance, receives it for his own soul, and as for him who strays,⁸⁴ say thou : I am only of the warners.⁸⁵

93. (وقل . . . تسلون) And say thou :⁸⁶ all praise to Allah. Presently⁸⁷ He will show you His signs,⁸⁸ so that you will recognise them. And your Lord is not heedless of what you do.⁸⁹

77. 'Evil' is here synonymous with infidelity.

78. (O dwellers of Hell!).

79. i. e., are you punished any more than what your deserve ?

80. 'Say thou, O Prophet!' is understood.

81. (of Makka), i. e., the first city to receive the universal message of God.

82. i. e., He is the Lord of the universe.

83. i. e., to preach His message.

84. (after I have announced the true doctrine).

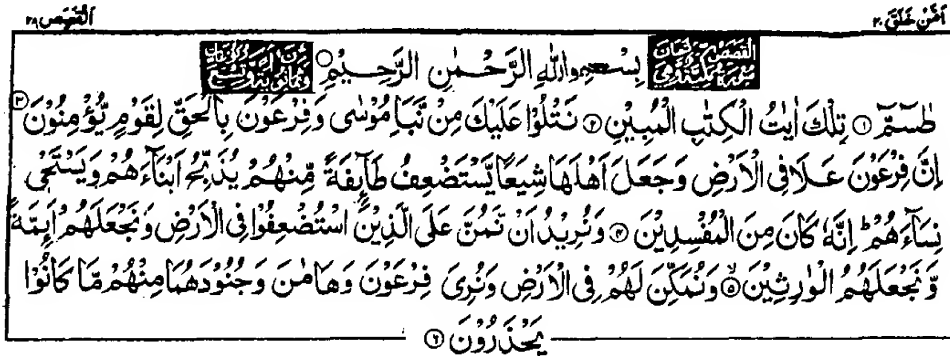
85. (and have nothing to do with the results).

86. (O Prophet!).

87. (and its proper time).

88. i. e., the approaching signs of the Judgment Day.

89. (and He shall requite each accordingly).



Sūrat-ul-Qaṣaṣ

The Narratives. XXVIII

(Makkan, 9 Sections and 88 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (طم) Tā. Sīn. Mīm.
2. (تلك . . . المين) These are verses of the manifest Book.
3. (تتلوا . . . يؤمنون) We recite to thee⁹⁰ of⁹¹ the story of Mūsā and Fir'awn with truth, for⁹² a people who believe⁹³
4. (ان . . . المفسدين) Verily Fir'awn exalted himself in the land⁹⁴ and made its people *in* sects⁹⁵ weakening a party among them,⁹⁶ slaying their sons and letting their women live.⁹⁷ Verily he was of the corrupters.
5. (ونريد . . . الوارثين) And We intended that We should be gracious to those who were weakened in the land, and We should make them leaders,⁹⁸ and We should make them the inheritors.⁹⁹
6. (ويمكن . . . يحذرون) And We should establish them in the land, and We should let Fir'awn and Hāmān¹⁰⁰ and their hosts receive from them¹⁰¹ what they dreaded.¹⁰²

90. (O Prophet!).

91. *i. e.*, somewhat of; a portion of.

92. *i. e.*, for the benefit of.

93. *i. e.*, who have will to believe.

94. See P. XVI. n. 271.

95. (with a view to make them serve him).

96. *i. e.*, the Children of Israel.

97. See P. I. nn. 207, 208.

98. (of mankind in faith).

99. (of land).

100. The name has puzzled the Christians and the Jews, and has led some of their scholars to admit that 'the origin of the name Hāmān is uncertain.' (DB, II. p. 289). Hāmān does not seem to be a personal name, but on the analogy of 'Pharaoh,' it may well be only an official designation. That there was a great Egyptian god by the name of Amon admits of no doubt. 'He was originally only the local divinity of Thebes; but on the accession of the eighteenth dynasty, became the supreme ruler of the Egyptian pantheon, and official god of the empire.' (JE. I. p. 526) 'Amon became the great god of the most important age of Egypt—the XVIIIth—XXth dynasties.' (ERE. V. p. 247) 'Later, Amon obtained pre-eminence and, with the rise of Thebes, became the official chief god of Egypt.' (EBi. c. 3429) And it is quite likely that the official acting as the high priest, in the king's absence, of Amon's temple may have borne a title closely akin to what in Arabic pronunciation is known as Hāmān.' This is all the more probable when we remember that it was impossible for the Egyptian king, who was the responsible head of a highly complex system of Government, to exercise his high-priestly functions except on rare occasions; he accordingly was obliged to depute them to the heads, or higher members, of the various local priesthoods.' (ERE, X. p. 294). Hāmān is here coupled with Pharaoh, as the former, next to the king, was the highest dignity of the state. 'The(Theban, High Priest of Ammon, was recognized as beyond dispute the chief of the sacerdotal order, and the next person in the kingdom after the king.' (Rawlinson, *Ancient Egypt*, p. 289) See also P. XXIV. nn. 196, 197 and also Appendix I at the end of *Sūrat-ul-Qasas*.

101. *i. e.*, at their hand.

102. (and frantically tried to avert) *i. e.*, the ruin of their kingdom as foretold by some diviners.

سَمِعَتْ

الْقَصَصِ

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ
إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۚ إِنَّ فِرْعَوْنَ
وَهُمَا مِنْ وَجْنُوذِهِمَا كَانُوا الْخَاطِئِينَ ۝ وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي فِي وَلَدِكَ ۚ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا
أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَهُمْ لَا يَشْعُرُونَ ۝ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رُبِّطَ
عَلَىٰ قَلْبِهَا أَنْ تَكُونَ مِنَ الْمُؤْمِنِينَ ۝ وَقَالَتِ لَخُذْهُ فُضِّيهِ ۚ فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ۝
وَحَرَّمْنَا عَلَيْهِ الْبَرَاءَةَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ

7. (و اوحينا . . . المرسلين) And We inspired the mother of Mūsā, saying: suckle him,¹⁰³ then when thou fearest for him,¹⁰⁴ cast him into the river and hast no fear¹⁰⁵ or sorrow;¹⁰⁶ verily We are going to restore him to thee, and shall make him *one of Our envoys*.¹⁰⁷

8. (فالنقطه . . . خطئين) And the household of Fir'awn picked him up,¹⁰⁸ that¹⁰⁹ he may ultimately prove¹¹⁰ for them an enemy and a grief. Verily Fir'awn and Hāmān and their hosts were sinners¹¹¹

9. (وقالت . . . يشعرون) And the wife of Fir'awn¹¹² said: a comfort to me and thee!¹¹³ slay him not, perhaps he may be of benefit to us¹¹⁴ or we may take him for a son. And they did not perceive.¹¹⁵

10. (واصبح . . . المؤمن) And the heart of Mūsā's mother became void,¹¹⁶ and she had well-nigh given up the secret,¹¹⁷ had We not fortified her heart,¹¹⁸ that she might remain *one of the believers*.¹¹⁹

11. (وقالت . . . يشعرون) And she said to his sister:¹²⁰ follow him¹²¹ thou. So she watched him from afar, and they perceived not.¹²²

103. *i. e.*, Moses, the new-born child.

104. As midwives were instructed to kill Israelite babes.

105. (of his being drowned).

106. (over his separation).

107. 'And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.' (Ex. 2: 3) Mark that there is no trace of God's intervention in the Biblical account.

108. (from the ark).

109. —Providence designing—

110. (eventually).

111. (and deserved to be perished by his hands). Or خطين may mean that they greatly erred inasmuch as they brought up one who was to be the cause of their undoing.

112. Not his daughter. Another instance of the Qur'ān correcting the Bible. It is quite conceivable, however, that the Pharaoh may have married his own daughter, as what we call incest was very common in the royal families of ancient Egypt. 'In many ancient civilizations the marriage of near relatives, so far from being taboo, was openly encouraged. In ancient Egypt the royal houses were hotbeds of incest. Amhose I was married to his sister, so was Amenhotep I.' (Scott, *Encyclopaedia of Sex*, p. 169).

113. (this infant is).

114. *i. e.*, of use; serviceable; friendly instead of being inimical like the rest of his people.

115. (the consequence of what they were doing).

116. (of patience, and became disquieted after she had cast him into the river).

117. *i. e.*, she was on the point of making it known that she was his mother.

118. (with faith).

119. (in Our promise).

120. The eldest of the family, named Miriam, and regarded by the Jews as the 'saviour of Israel.' (JE. VIII. p. 609) According to the rabbinical beliefs, she like Moses and Aaron, 'died by a kiss from God, for the angel of death could not take her, and worms did not touch her body.' (*ib*). She was a prophetess according to the Bible. (Ex. 15: 20).

121. *i. e.*, trace him that thou mayest know his case.

122. (that she was his sister and that she was watching him). 'And his sister stood afar off, to wit what would be done to him.' (Ex. 2: 4) So the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried.' ('Ant." II. 9: 4).

أَتَيْنَهُنَّ

أَتَيْنَهُنَّ

وَهُمْ لَهُ نَصْحُونَ ۝ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلْيَعْلَمْ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْلُبُ ۝ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ يُجْزَىٰ الْمُحْسِنِينَ ۝ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ هَٰذَا وَمِنَ الْوَحْشِ عَدُوٌّ ۖ فَاسْتَغَاثَهُ الَّذِي مِنَ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ۝ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَىٰ فَلَن أَكُونَ ظَهِيرًا لِلنَّجْرِ مِمَّنْ ۝ فَأَصْبَحَ فِي الْمَدِينَةِ

12. (و حرماً . . . نصحون) And We had already forbidden *other* foster-mothers for him;¹²³ so she said:¹²⁴ shall I direct you to a household who will rear him for you and who would be to him good counsellors.¹²⁵

13. (فرددنه . . . يعلمون) So We restored him to his mother that she might be comforted and not grieve,¹²⁶ and that she might know¹²⁷ that the promise of Allah is true. Yet most of them¹²⁸ know not.¹²⁹

SECTION 2

14. (ولما . . . المحسنين) And when he attained his full strength and became firm,¹³⁰ We vouchsafed to him wisdom and knowledge,¹³¹ and thus We reward the well-doers.

15. (ودخل . . . مدين) And he entered the city¹³² at a time of unawareness of its inhabitants,¹³³ and he found two men fighting therein, one *being* of his own party,¹³⁴ and the other of his enemies.¹³⁵ And he who was of his party called him for help against the one who was of his enemies. So Mūsā¹³⁶ struck him with his fist, and put an end of him.¹³⁷ Mūsā said:¹³⁸ this is of the work of Satan,¹³⁹ verily he is an enemy,¹⁴⁰ a misleader¹⁴¹ manifest,

16. (قال . . . الرحيم) Mūsā said: Lord I verily I have wronged¹⁴² my soul,¹⁴³ so forgive. So He forgave him. Verily He! He is Forgiving, the Owner of Mercy.

17. (قال . . . للميرمين) Mūsā said: Lord I whereas Thou hast favoured me,¹⁴⁴ I shall¹⁴⁵ never more be a supporter of the culprits

123. So that he refused to take the breasts of nurses who were provided. 'Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women.' ('Ant.' II. 9: 5).

124. (taking advantage of the favourable situation). 'Now Miriam was, by when this happened, not to appear to be there on purpose, but only as staying to see the child, and she said, "It is in vain, that thou, O Queen, callest for these

women for the nourishing of the child, who are in no way of kin to it; but still if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." ('Ant." II. 9: 5).

125. Her offer was accepted, so that she brought his mother, and he took her breast.

126. 'Now the child gladly admitted the breast and seemed to stick close to it; and so it was, that at the queen's desire, the nursing of the child was entirely entrusted to the mother.' ('Ant." II. 9: 5).

127. (for certain, and experience for herself).

128. *i. e.*, of mankind.

129. (a thing to obvious).

130. (in mind and body).

131. (in religion and piety before he was endowed with prophethood). This implies that he was pious and righteous from early manhood, and was at no time of his adult life an unbeliever.

132. (of Memphis) Largest city of ancient Egypt, situated about ten miles south of modern Cairo, west of the Nile. It 'was one of the most ancient cities of Egypt, at least near it was the earliest residence of those Pharaohs who ruled over both Upper and Lower Egypt.' (DB. III. p. 338) It 'was the most important city of Egypt and the principal royal residence until the rise of the eighteenth dynasty. The kings of the eighteenth dynasty began to neglect Memphis; but they still resided there occasionally, and the second place among all Egyptian cities remained undisputed to it.' (EBi. c. 3433).

133. *i. e.*, at the hour of the noon-sleep.

134. *i. e.*, an Israelite; of his own religion and nation; one of the down-trodden, oppressed people suffering for years and years the bitterest and most cruel persecution.

135. *i. e.*, an idolatrous Egyptian; one of the oppressing, persecuting people.

136. (after ineffectual verbal remonstrance). 'The oppressor turned a deaf ear to remonstrance, and persisted in his ill-usage of an unfortunate Hebrew labourer, despite all that Moses could say to him.' (Rawlinson, *Moses: His Life and Times*, p. 57).

137. (accidentally and without intending his death). 'Then the pent-up fire which was consuming him burst forth. Moses raised his hand and smote the Egyptian and slew him. It was a hasty and rash act, the result of a violent excess of indignation, which made him strike with a force which he had not intended, and produced a result that he had not anticipated.' (Rawlinson, *Moses: His Life and Times*, p. 57) Cf. the Bible:—'And it came to pass in those days, when Moses was

grown that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smitting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.' (Ex. 2: 11, 12).

138. (being sorry at the unintended effect of his action).

139. (who prompted me to take a rash action).

140. (of mankind).

141. Inasmuch as he deprives one of the opportunity of full deliberation and cool calculation of the result of one's actions.

142. (in penitence befitting a future prophet of God).

143. (by this negligent and hasty action of mine).

144. (in the past).

145. (profiting by this experience).

الْقَصَصُ

أَمِّنَ الْخَلْقَ

خَافِقًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِي مُبِينٌ ۝ فَلَمَّا أَنْ
 أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَمُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ
 إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْدُوحِينَ ۝ وَجَاءَ رَجُلٌ مِنْ أَقْصَا
 الْمَدْيَنَةِ يَسْعَى قَالَ يَمُوسَى إِنَّ الْمَلَأَ يَأْتِِرُونَ بِكَ لَيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ۝ فَخَرَجَ
 مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝ وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَلَى رَبِّي أَنِّ
 يَهْدِيَنِي سَوَاءَ السَّبِيلِ ۝ وَلَمَّا وَرَدَهَا مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْكُنُونَ ۝

18. (فامح . . . مين) And in the morning he was fearing¹⁴⁶ and 'looking about'¹⁴⁷ in the city where lo! he who had asked his succour yesterday was crying out to him.¹⁴⁸ Mūsā said:¹⁴⁹ thou art a manifest seducer.

19. (فما . . . المصلحين) And when Mūsā¹⁵⁰ sought to seize him who was an enemy to them both, he¹⁵¹ said:¹⁵² O Mūsā! wouldst thou slay me as thou didst slay a person yesterday?¹⁵³ Thou seekest to be a tyrant in the land, and not to be of the reconcilers.¹⁵⁴

20. (وجاء . . . من الصين) And there came a man¹⁵⁵ running from the farthest part of the city.¹⁵⁶ He said: O Mūsā! the chiefs are counselling together regarding thee, that they might slay thee;¹⁵⁷ so depart thou,¹⁵⁸ verily I am to thee of the advisers.

21. (خرج . . . الظالمين) So he went forth from thence fearing, looking about.¹⁵⁹ He said: Lord! deliver me from the ungodly people.

SECTION 3

22. (ولا . . . السبل) And when he betook himself towards Madyan,¹⁶⁰ he said:¹⁶¹ perchance my Lord will guide me even way.

146. i. e., as one apprehensive of danger.

147. (for what might happen to him on account of the person slain).

148. (for help a second time against another Egyptian).

149. (exasperated at the quarrelsome nature of this fellow).

150. (after this remonstrance).

151. i. e., the Israelite.

152. (wrongly imagining that Moses was going to strike him).

153. Cf. the Bible:—'And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did the wrong, wherefore smitest thou thy fellow! And he said, Who made thee a prince and a

judge over us? intendest thou to kill me as thou killedest the Egyptian?' (Ex. 2: 13, 14).

154. (of quarrels). The news that the killer was Moses naturally spread rapidly and reached the ears of Pharaoh. 'A secret once divulged ceases to be a secret; and it was not long before Moses found that his homicide was bruited abroad . . . Known it was, and not only to his own people but also to the Egyptians, and the Egyptians who heard it carried the news to the king.' (Rawlinson, *Moses: His Life and Times*, p. 58).

155. (believer at heart).

156. (where the council was held).

157. 'Verily the chiefs command one another respecting thee, to slay thee; or consult together against thee to slay thee; or purpose against thee to slay thee.' (LL) Cf. the Bible:—'Now when Pharaoh heard this thing, he sought to slay Moses.' (Ex. 2: 15).

158. (from the land of Egypt). Moses' only chance of safety obviously lay in making good his escape from the boundaries of Egypt and in taking refuge in a land beyond the influence of the Egyptian government.

159. *i. e.*, apprehending his arrest by pursuers. 'And Moses feared.' (Ex. 2: 14) 'Such an act as that which Moses had perpetrated, was an offence against the law, which could not well be condoned. . . . His arrest would, under the circumstances have been, beyond any doubt, followed by his execution.' (Rawlinson, *Moses: His Life and Times*, p. 58).

160. 'But Moses fled from the face of Pharaoh and dwelt in the land of Midian.' (Ex. 2: 15) Madyan is 'a town on the east side of the Gulf of Akaba. . . . According to Burton the whole district between 29° 28' and 27° 40' is called Ard Madyan.' (El. III. p. 104) 'In the geographies we find Madyan only as a town near the coast, six days' journey from Tabuk; it was the second halt on the pilgrims' road from Aila to Madina and was a dependency of Madina. In the sixth century Ya'kubi speaks of its position in a district rich in springs and watercourses, gardens and date groves and of its mixed population.' (*ib*) It 'brought the traveller, after the lapse of some weeks, to the vicinity of the Elanitic Gulf, or eastern arm of the Red Sea, which seems in early times to have been the proper country of the southern Midianites.' (Rawlinson, *Moses: His Life and Times*, p. 59) See P. VIII. n. 575; P. XVII. n. 392.

161. (to comfort himself as he did not know the way thither). 'And because the public roads were watched, he took his flight through the deserts and where his enemies could not suspect he would travel.' ('Ant.' II. 11: 1) 'The route which he took was probably very much the same as that by which he afterwards led the Israelites to Mount Sinai. . . . It avoided the Egyptian posts and settlements.' (Rawlinson, *Moses: His Life and Times*, p. 59).

أَمَّنْ خَلْقٍ ۝

وَوَجَدَ مِنْ دُونِهِمَا امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ
كَبِيرٌ ۝ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ۝ فَجَاءَهُمَا أَحَدُهَا نَشِئِي
عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ ابْنِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ ۖ قَالَ
لَا تَحْزَنْ ۖ يَجُوتُ مِنَ الْقَوْمِ الظَّالِمِينَ ۝ قَالَتْ أَحَدُهُمَا يَأْتِيَا بِاسْتِجْرَاءٍ ۖ إِن خَبَرَ مِنْ اسْتَأْجَرْتَ الْقَوَى —
الْأَمِينُ ۝ قَالَ رَبِّ ارْزُقْنِي إِنِّي خِفْتُ أَن يُكَلِّمَكَ أَحَدٌ مِنْ ابْنَتَيْ هَتَيْنِ عَلَى أَن تَأْجُرَنِي ثَمَانِي حَجَّاجٍ ۖ فَإِنْ أَتَيْتَ عَشْرًا
فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَن أَسْأَلَكَ عَلَيْهِ ۖ سَيُجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ۝

23. (ولا . . . كبر) Then when he arrived at the waters of Madyan¹⁶² he found there a community of people watering.¹⁶³ And he found, apart from them, two women, keeping back *their flocks*.¹⁶⁴ He said: what is the matter with you two?¹⁶⁵ They said: we¹⁶⁶ do not draw water until the shepherds have driven away *their flocks*, and our father is a very old man.¹⁶⁷

24. (نقى . . . فقير) Then he watered *their flocks* for the twain.¹⁶⁸ Then¹⁶⁹ he turned aside into the shade, and said:¹⁷⁰ Lord! I have need of the good which Thou mayest send down for me.

25. (جاءه . . . الظلمين) Then one of the two came to him walking bashfully,¹⁷¹ and said: my father invites thee that he may recompense thee with a wage for that thou didst water *the flocks* for us.¹⁷² Then when he had come to him and recounted to him the *whole* story,¹⁷³ he said: have no fear; thou hast escaped from the wrong-doing people.^{173-A}

26. (قال . . . الامين) And said one of them: father! hire him,¹⁷⁴ for the best that thou canst hire is a strong and reliable person.¹⁷⁵

27. (قال . . . الصالحين) He said: I wish I would marry one of these two daughters of mine provided that thou hirest thyself to me¹⁷⁶ for eight years,¹⁷⁷ then if thou completest ten it will be of thy own accord,¹⁷⁸ and I would not make it hard for thee;¹⁷⁹ thou shalt find me, Allah willing, of the righteous.¹⁸⁰

162. 'And when he came to the city of Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey and the affliction he had been in. It was not far from the city; and the time of the day was noon.' ('Ant." II. 11: 1). 'Iṣṭakhṭhri says it is larger than Tabuk and describes from his own observations the spring there from which Moses watered the flocks of Shuaib. It was now covered by a house which had been built over it.' (El. III. p. 104) 'There are traditions there of Moses' residence. As long ago as the days of the Crusades, one writer says: 'Near Madyan is the well and at it a rock which Moses uprooted.' (Marston, *The Bible is True*, p. 186).

163. (their animals). 'That country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water.' ('Ant." II. 11: 2) 'Having reached this remote district, weary, thirsty, and travel-stained, Moses sat himself down upon the margin of a well. . . . Around it were "troughs" or tanks, prepared for the watering of their flocks by the Bedouin herdsmen of the neighbourhood.' (Rawlinson, *Moses: His Life and Times*, pp. 59-60).

164. The wells of Palestine and Sinai have been till very recently what they were centuries ago. 'The shepherds may still be seen leading their flocks of sheep and goats to their margin; the women still come with their pitchers and talk to those who sit by the well; the traveller still looks forward to it as his resting-place for the night'. (Stanley, *Sinai and Palestine*, pp. 147-48).

165. (that you do not water your flocks). Here once more the Qur'ān corrects the Bible. The number of the daughters was not seven, as given in Ex. 2: 16 but two.

166. (as befits modest maidens).

167. (who cannot come here to help, so we have to do the work). He was at once priest and king of his tribe. . . . It does not at all militate against this view of the rank of Reuel that his daughters watered their father's flock; for, in the simplicity of ancient times, chief's daughters, and even princess, condescended to such an occupation.' (Rawlinson, *Moses: His Life and Times*, pp. 61-62).

168. (as befitted a chivalrous man like him). Cf. the Bible;—'And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.' (Ex. 2: 17) 'He "delivered" the maidens from the shepherds, drove them off by threats or blows, and enabled his proteges to complete their watering without further molestation.' (Rawlinson, *Moses: His Life and Times*, p. 60).

169. (after the maidens had gone back).

170. —a hungry, homeless wanderer as he then was—

171. (with the sleeve of her shirt over her face). This was Zipporah, who eventually became wife of Moses and mother of Gershom.

172. *i. e.*, that he may recompense thee for the trouble which thou hast taken in watering our sheep for us. 'And he said unto his daughters. And where is he? why is it that ye have left the man? Call him, that he may eat bread.' (Ex. 2: 20) 'The brave action naturally led to the damsels' father inviting Moses into his tent, to "eat bread" with him, in the homely phrase of the time' (Rawlinson, *Moses: His Life and Times*, p. 60).

173. (of his having inadvertently killed the Egyptian and then leaving the country in fear).

173-A. As the territory of Madyan lay beyond the Egyptian control.

174. *i. e.*, engage him on wages to tend our sheep in our stead.

175. (and he is both).

176. (to tend my sheep).

177. This ancient Hebrew system of obtaining a wife by services rendered to her father is still extant in several parts of the world. This practice, with which the man generally has to go and live with the family of his future spouse for a certain time, during which he works as a servant. The period of service varies greatly among different peoples; it seldom lasts less than a year, and may even last as many as ten or twelve or fifteen years.' (Westermarck, *op. cit.* p. 158).

178. (and an act of grace on thy part).

179: (by imposing on thee the terms of ten years as a condition).

180. *i. e.*, those who are faithful to their covenants.

أَمْسَحَ خَاتَمُ

الْقَصَصُ ٢٠

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيُّهَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ۖ فَلَمَّا تَلَوَىٰ
 مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلْ أَتِيكُمْ
 مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ۖ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ
 الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ۖ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنُّكَ كَانَتْهَا
 جَانٌّ وَتِلْكَ مَدْبَرَةُ الْفِتْنَةِ يُمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ۖ أَسْلَكَ يَدَكَ فِي جَيْبِكَ
 تَخْشَىٰ بِيضَاءَ مَنْ غَيْرِ سُوءٍ ۖ وَأَضْمَرَ إِلَيْكَ جَنَاحَكَ مِنَ

28. (قال . . . وكيل) Mūsā said: be it¹⁸¹ then between me and thee: which-
 ever of the two terms I fulfil, it shall be no harshness to me;¹⁸² and Allah is
 Witness of what we say.

SECTION 4

29. (ملأ . . . تصطلون) Then when Mūsā had fulfilled the term and was
 journeying with his family,¹⁸³ he saw a fire on the side of Tūr,¹⁸⁴ and said to his
 family: bide you *here*; I see a fire afar,¹⁸⁵ haply I may bring to you news of it,¹⁸⁶ or
 a brand out of the fire, haply you may warm yourselves.¹⁸⁷

30. (فلما . . . العليين) Then when he had arrived thereto,¹⁸⁸ he was called
 from the right side¹⁸⁹ of the valley in the ground blessed with the tree:¹⁹⁰ Mūsā I
 verily I I am Allah, the Lord of the worlds;¹⁹¹

31. (و ان . . . الامنين) and cast down thy rod.¹⁹² And when he saw it stir-
 ring as though it were a serpent, he turned in flight and looked not back. Mūsā I
 draw nigh, and fear not; thou art of the secure *ones*.

181. (the covenant).

182. (if I then quit thy service). 'It has been said that Moses was Reuel's
 "slave"; but this is entirely to misapprehend his position. He was a refugee
 whom an Arab sheikh had taken under his protection and received into his house-
 hold out of compassion and kindness. He naturally placed his services at the
 disposal of his benefactor, and employed himself as his benefactor suggested. But
 he continued a free-agent. . . . Reuel after a time gave him one of his daughters to
 wife, and having thus become a member of the tribe and of the family, it was natural
 that he should make his permanent home in the tents of his new kindred.'
 (Rawlinson, *Moses: His Life and Times*, p. 62).

183. (to Egypt). The household or family comprised of his wife and two
 children. 'And Moses took his wife and his sons and set them upon an ass.'
 (Ex. 4: 20) 'And he took with him his Zipporah, the daughter of Reuel, whom

he had married, and the children he had by her, Gershom and Eleazar.' ("Ant." II. 13: 1).

184. See P. XVI. n. 255.

185. See P. XVI. n. 255, 256.

186. (regarding our way). They had lost the way.

187. See P. XVI. n. 257.

188. (by a Voice).

189. *i. e.*, from the right-hand side of Moses.

190. 'And he had the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.' (Ex. 3: 1-2).

191. The epithet 'Lord of the Worlds' is added to emphasize the fact that God is not to be located to any particular spot, much less to a 'burning bush.' He is beyond all space, transcending all objects. See also P. XVI. nn. 260, 261; P. XIX. n. 395.

192. See P. XVI. n. 266.

الْمَصْرَ

أَمِنْ خَلْقٍ

الزَّهَبِ فَذَرِكْ بُرْهَانِي مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ۝ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي — إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۝ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ۝ فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ۝ وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝ وَقَالَ

32. (اساك . . . فسيقين) Slip thy hand in thy bosom, it will come forth white without hurt¹⁹³ and draw back the arm to thee for fear.¹⁹⁴ These will be two evidences¹⁹⁵ from thy Lord for Fir'awn and his chiefs; verily they have been a people given to transgression.¹⁹⁶

33. (قال . . . يقتلون) He said Lord! I have slain a man among them, and I fear they may slay me;¹⁹⁷

34. (و اخي . . . يكذبون) and may brother Hārūn! I He is more eloquent than I in speech.¹⁹⁸ So send him with me as a support, to corroborate me, verily I fear they will belie me.¹⁹⁹

35. (قال . . . الغلبون) Allah said: We shall indeed strengthen thy arm with thy brother, and We shall given to you authority,²⁰⁰ so that they shall not *be able* to come up to you. Go forth with Our signs! You twain and those who follow you shall be the victors.

36. (فلم . . . الاولين) The when Mūsā came to them with Our manifest signs,²⁰¹ they said.²⁰² this is naught but magic fabricated, and we heard not of this in our fathers of old.²⁰³

37. (وقال . . . الظالمون) And Mūsā said: my Lord best knows him who brings guidance from before the Lord,²⁰⁴ and *him* whose will be the *happy* end of the Abode.²⁰⁵ Verily the ungodly²⁰⁶ shall not thrive.

193. (by way of a miracle). See also P. XVI. nn. 268, 269.

194. 'For fear' is tantamount to 'to drive away fear,' 'to guard against fear,' i. e., if thou be frightened with this miracle of thee.

195. i. e., evidences such as the Egyptians could understand.

196. See P. XVI. n. 271.

197. (before I get time to deliver the message). 'Moses and Aaron, when they appeared before him, took their lives in their hands. He was an irresponsible despot. . . . There was no security against an outbreak of irrepressible anger, if the petition was considered an improper one, and, during the outbreak, a sign might be

made, or a word spoken, dooming the petitioners to death.' (Rawlinson, *Moses: His Life and Times*, p. 89).

198. See XVI, n. 276.

199. (and then a debate will ensue when eloquence of speech is greatly needed).

200. (and prestige in a special degree). Cf. the Bible :—'And the Lord said unto Moses. See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee : and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. . . . And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.' (Ex. 7 : 1-5).

201. *i. e.*, wonders and miracles.

202. (denying the divine origin of these miracles altogether).

203. The idolatrous Egyptians were total strangers to the ideas of true Godhead, messengership, revelation, in short, to all element of true religion.

204. (and He is my witness).

205. (of bliss) *i. e.*, whose end will be the best in the Hereafter.

206. *i. e.*, those who are not on the path of true religion.

أَمِنْ خَلْقٍ ..

الْقَصَصُ ٢٨

فَزَعَوْنَ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَهَا مِنْ عَلَى الظِّلِّينَ فَاجْعَلْ لِي صَرْحًا
لَعَلِّي أَظْلِمُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَا أَظُنُّهُ مِنَ الْكَذِبِينَ ۝ وَاسْتَكْبَرُوا وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَظَنُّوا أَنَّهُمُ الْبَيِّنَاتُ لَا يُرْجَعُونَ ۝ فَآخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاظْطَرُّوا كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ۝ وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ۝ وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا
لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ۝ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ
الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَمَا كُنْتَ بِجَانِبِ

38. (و قال . . . الكذابين) And Fri'awn said. O chiefs I know not of a god for you except me.²⁰⁷ So light thou for me, Hāmān!²⁰⁸ clay,²⁰⁹ and make for me a lofty tower²¹⁰ that I may ascend to god of Mūsā;²¹¹ and surely I Imagine him to be of liars.

39. (واستكبر . . . يرجعون) And he and his hosts were stiff-necked in the land unjustifiably and imagined that they would not be brought back to Us ²¹³

40. (فاخذنه . . . الظالمين) So We seized him and his hosts and flung them into the sea.²¹⁴ So behold thou²¹⁵ what has been the end of the ungodly !

41. (وجعلناهم . . . ينصرون) We have made them leaders calling²¹⁶ to the Fire, and they shall not be *succoured* on the Day of Resurrection.

42. (واتبعناهم . . . المذبحين) And We caused a curse²¹⁷ to pursue them in this would and on the Day of Resurrection they will be of the castaway.

SECTION 5

43. (و لقد . . . يتذكرون) And assuredly We vouchsafed to Mūsā, after We had destroyed the generations of old, the Scripture, enlightenment to mankind and a guidance and a mercy, that haply they be admonished.

207. Pharaoh-worship was very much akin to Mikado-worship, and the 'divinity' of the ancient Egyptian Imperial House bore close resemblance to that of the present-day Japanese Imperial House. The Pharaoh was a veritable Incarnate Deity. 'The king in that first monarchy was the visible god upon earth. The only thing like it that has been since seen is the deification of the Roman emperors. No pure monotheism would for a moment have been compatible with such an intense exaltation.' (Stanley, *Sinai and Palestine*, Intro. p. XXXI). 'It is a well-known fact that the Egyptians, from the earliest traceable period of their history, believed their

kings to be embodied forms of certain gods. . . . The reigning king was regarded as "Horus" (the national god of Lower Egypt in prehistoric times, and, later, of the whole kingdom). . . . The reigning king was styled "the good god," or, at an earlier day, "the great god," (ERE. VI. p. 647) Pharaoh 'was not merely looked upon as the earthy representative of the god Horus . . . but he was actually regarded as a form or manifestation of that god. The king was therefore a god, and indeed was commonly spoken of as the "good god." Moreover, by the time of the Vth dynasty the king was believed to be the physical son of the sun-god, the State-god of Egypt.' (ERE. X. p. 294) See also P. XIX. nn. 181, 182 ; P. XXX. 75.

208. See n. 100 above and Appendix I at the end of the Chapter.

209. (into bricks). Note that brick, rather than stone, was the general building material used in ancient Egypt, and the Egyptians were well-known for brick-making. 'The two countries of brick-makers and brick-builders were Egypt and Mesopotamia. . . . Egyptian bricks were usually twice the size of our modern ones. Many of them (from dynasty 18 onwards) were stamped with the name of a king, to show that they belonged to public buildings. . . . Stamps as well as moulds have been preserved to modern times, and bricks with the name of Rameses II, "the Pharaoh of the oppression," are shown in our museum.' (EBi. c. 609) 'Egypt has yielded numerous examples of bricks, manufactured in the earliest and subsequent dynasties.' (EBr. IV. p. 111).

210. Note that Paraoh directs Hāmān, who was most presumably the Theban High-Priest of Amon (see n. 100 above) to undertake this work of construction. It is distinctly interesting to learn further respecting this god Amon: 'There is also a superior chief scribe for Amon, who keeps the roll of the sanctuary's possessions. And since in a great temple of the New Kingdom the erection of new buildings and the works of restoration are never interrupted, he has also his own administration of construction, to which all works are subordinated. . . . To secure order in the temple and on the estates, the god keeps his own military forces with superior and inferior officers, and since amongst these dependents very secular proceedings often take place, he has also his own prison.' (HHW. I. 227).

211. The idea was not so fantastic to the Egyptians as it appears to us. 'From the earliest days there was a craving for association with the gods. . . . The association with the gods was the way of protection against the evils of the future life. The sky-goddess, Nut, was besought to guard the dead that came to her. The desire to ascend to the gods in the sky was expressed by wanting the ladder to go up, an image naturally adopted by a people accustomed to go up ladders to their homes in the trees, as in the East Africa at present, and as shown by the figures of the huts in the land of Punt.' (Petrie, *Religious Life in Ancient Egypt*, pp. 208-209) 'Thumisi had the stairway to the sky, which was kept by Set.' p. 84).

212. (in his assertion that there exists a Supreme All-Powerful Lord of the Universe).

213. (for judgment).

214. See P. I, n. 210.

215. (O Prophet!).

216. (by their precept and practice).

217. A curse which is the lot of every ungodly person.

218. Not only the people of Pharaoh but also other and earlier ungodly peoples.

الْقَصَصُ ٢٠

آمَنَ عَلَىٰ

الْعَرَبِي إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ۝ وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوَا عَلَيْهِمُ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ۝ وَمَا كُنْتَ بِمَجَانِبَ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّنْ نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ — وَلَوْلَا أَن تَصِيبَهُمُ مُّصِيبَةٌ مِّمَّا قَدْ مَتَّ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُنَبِّئَهُمُ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ۝ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ

44. (وما . . . الشاهدين) And thou wast not on the western side²¹⁹ when We decreed the affair to Mūsā, and thou wast not of the witnesses.²²⁰

45. (ولكننا . . . مرسلين) And We produced generations²²¹ and life was prolonged unto them,²²² nor wast thou a dweller among the people of Madyan, reciting to them²²³ Our revelations;²²⁴ but *it is We Who were to send.*²²⁵

46. (وما . . . يتذكرون) Nor wast thou beside the Tūr when We called,²²⁶ but thou *art sent* as a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee,²²⁷ that haply they might be admonished.

47. (ولولا . . . المؤمنين) And lest an affliction had visited them for what their hands had sent before,²²⁸ they should have said:²²⁹ our Lord! why did not Thou send a messenger unto us, so that we might have followed Thy revelations and been of the believers.

219. (of Sinai where Mount Tūr stands, O Prophet!).

220. (so We are acquainting thee with these facts by Revelation).

221. (after generations since the time of Moses).

222. *i. e.*, long ages passed over them, and they forgot the teachings of the prophets.

223. *i. e.*, thy contemporaries.

224. (regarding that remote past).

225. (thee as a prophet fully instructed in every particular). The plural number of *مرسلين* is expressive of Majesty.

226. (to Moses; yet thou art relating every particular with perfect exactitude).

227. (for generations past). The reference is to the pagans of Makka, who had had no prophet sent to them since the time of Ismā'īl. The holy Prophet, in addition to being the universal Prophet, was also in a special degree an Arabian prophet. He had a dual office: one to reform mankind, the other to reclaim his own nation. It is in the latter capacity that he is spoken of here.

228. *i. e.*, as the inevitable result of their misdeeds.

229. (by way of excusing themselves).

أَمَّنْهُنَّ

الْقَصَصُ

مُوسَى مِنْ قَبْلُ قَالُوا اإِسْحَارِ تَظْهَرُ أَمْ قَالُوا إِنَّا بِكُلِّ كَفْرٍ لَّكُنَّا أَتَيْنَا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ۝ فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُ لَا إِلَهُ إِلَّا اللَّهُ وَكَفَرِ اللَّاهُوتِ الَّذِينَ كَفَرُوا قَالُوا أَتَأْتِيَنَا بِالْحَقِّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ۝ وَإِذَا يَتْلَىٰ عَلَيْهِمْ آيَاتُ الْكِتَابِ قَالُوا سِحْرٌ مُّزْمَرٌ يَّمْزُجُونَ ۝ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا

48. (قَالَ . . . كَفَرُونَ) Yet when the truth is come to them from before Us,²³⁰ they say: why has he not been vouchsafed the like of what was given to Mūsā?²³¹ Did they not disbelieve in what was given to Mūsā before? They say:²³² two magics supporting each other. And they say: we are disbelievers in all *such things*.²³³

49. (قَالَ . . . صَادِقِينَ) Say thou: then bring a Book from before Allah that is better in guidance than *these* two, and I shall follow it—if you are truthful.

50. (فَإِنْ . . . الظَّالِمِينَ) Then if they do not answer²³⁴ thee, know thou that they only follow their own desires; and who is farther astray than he who follows his own desire without a guidance from Allah? Verily Allah does not guide a wrong-doing people.²³⁵

SECTION 6

51. (وَلَقَدْ . . . يَتَذَكَّرُونَ) And assuredly We have caused the Word to reach them in succession,²³⁶ that haply they may be admonished.

52. (الَّذِينَ . . . يُؤْمِنُونَ) Those unto whom We vouchsafed the Book before it,²³⁷—they believe therein.²³⁸

53. (وَإِذَا . . . مُسْلِمِينَ) And when it is rehearsed to them, they²³⁹ say; we believe therein, verily this is the truth from our Lord;²⁴⁰ verily We have been *even* before it of those who submit *themselves*.²⁴¹

54. (أُولَٰئِكَ . . . يَتَفَقَّهُونَ) These²⁴² shall be vouchsafed their wage twice over, because they have persevered,²⁴³ and they repel evil²⁴⁴ with good,²⁴⁵ and expend²⁴⁶ of what We have provided them.

230. (in the form of the Qur'ān).

231. i. e., Revealed like the Torah all at once. (Th).

232. (regarding the Torah and the Qur'ān).

233. The reference is to the pagans' total rejection of Revelation.

234. i. e., can produce no such Book, and yet refuse to believe in Islam.

235. i. e., those who do wrong deliberately.

236. (so that each time they may have a fresh impetus to belief).
237. *i. e.*, the just and fair-minded amongst the people of the Book.
238. *i. e.*, in the Holy Qur'ān.
239. *i. e.*, such Jews and Christians as intended to embrace Islam.
240. *i. e.*, so consonant with the fundamentals of our Scriptures and attested to by them.
241. Look at the grudging and very amusing admission of a modern Jew,—a rank reviler of the Prophet. 'Mohammed . . . had received considerable encouragement from certain Jews in Mekka. Some had accepted Islam; others, doubtless, had flattered him, or even hailed him as a prophet, in the hope of bringing him over to Judaism.' (Torrey, *Jewish Foundation of Islam*, p. 128).
242. *i. e.*, the Jews and Christians who have become Muslims.
243. (in their belief in the face of persecution).
244. *i. e.*, persecution.
245. *i. e.*, patience and forbearance.
246. (in alms).

انفخ الخافض

القصص

عَلَيْكُمْ لَا تَسْتَعِى الْجَاهِلِينَ ۝ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ۝ وَقَالُوا إِنْ تَتَّبِعِ الْهُدَى مَعَكَ نَتَّخِظَنَّ مِنْ أَرْضِنَا أَوْ لَمْ تُنْكِرْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ
تَكُنْ كُلُّ شَيْءٍ رِزْقًا مَنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فُتِنَتْ
مُسْكِنُهُمْ لَمْ تَكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۝ وَكُنَّا نَحْنُ الْوَارِثِينَ ۝ وَكَانَ رَبُّكَ مُهْلِكَ الْقُرَى
كَتَبَتْ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ۝ وَمَا أَوْثَقْنَاهُمْ
مِنْ شَيْءٍ فَمَتَّاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ

55. (و اذا . . . الجاهلين) And when they hear a vain discourse,²⁴⁷ they withdraw therefrom and say:²⁴⁸ to us our works, and to you your works; peace be to you;²⁴⁹ and we do not seek the ignorance.²⁵⁰

56. (انك . . . بالمهتدين) Verily thou canst not guide whomsoever thou likest,²⁵¹ but it is Allah Who shall guide whomsoever He will.²⁵² And He knows best who are the guided.²⁵³

57. (وقالوا . . . لا يعلمون) And they²⁵⁴ say:²⁵⁵ were we to follow the guidance with thee,²⁵⁶ we shall be snatched away from our land.²⁵⁷ Have We not established for them an inviolable sanctuary²⁵⁸ to which are brought all manner of fruits! a provision from Our presence?²⁵⁹ Yet most of them know not.²⁶⁰

58. (و كم . . . الورثين) And how many a city have We destroyed that exulted in their living,²⁶¹ and yonder are their dwellings which have not been inhabited after them²⁶² unless for a little while;²⁶³ and verily We have been the inheritors.²⁶⁴

59. (وما كان . . . ظالمون) Nor was thy Lord to destroy the cities²⁶⁵ until He had raised up in their mother-city a messenger reciting to them²⁶⁶ Our revelations. Nor were We to destroy the cities²⁶⁷ unless their inhabitants had been ungodly.²⁶⁸

247. (regarding themselves or their faith).

248. (firmly yet politely).

249. This is intended not as a salutation, but as the waiving of further argumentation.

250. i. e., we seek not an argument with them.

251. (so grieve not if thy efforts to win over thy dearest ones to the cause of the true religion remain abortive, O Prophet!).

252. It is beyond the power of man—even of the greatest man—to make any one see the right path. It is God alone who can, and does guide in accordance with His infinite wisdom.

253. Far from having the power to show the path of guidance to others, no mortal has even the knowledge of those who shall be guided.

254. *i. e.*, the Quraish tribe of Makka.

255. (to the Prophet).

256. ———and we believe that thou preacheest the truth——

257. (and shall be expelled from Makka like the rest of the followers). This implies that the Arab pagans did in the heart of their hearts believe in the truth of the Holy Prophet, but considerations of material loss prevented them from openly accepting his guidance. 'As glorifier of his Lord, admonisher to his people, messenger and prophet (*nabi*) of Allah, Muhammad was gaining few converts. . . . Abū-Sufyān, representing the aristocratic and influential Umayyad branch of Quraysh, stood adamant. What they considered a heresy seemed to run counter to the best economic interests of the Quraysh as custodians of al-Kabah, the pantheon of multitudinous deities and centre of a pan-Arabian pilgrimage.' (Hitti, *op. cit.*, p. 113).

258. *i. e.*, the sacred territory of Makka——a place protected by God and revered by man. So why should you be afraid of molestation?

259. *i. e.*, merely out of Our providence. So why should you be afraid of destitution?

260. *i. e.*, understand not these ways of the Providence.

261. (and rolled, like Makkan, in riches). It is wholly erroneous to think of the pagan Makkans as a people poverty-ridden and constantly on the verge of starvation. On the contrary their affluence was marked. Their poverty is a myth. They were given to the most lucrative of professions—foreign trade. Referring to the overflowing life led by most of them, observes a modern French Arabist:—'It is as if we caught the humming of a human hive or found ourselves in the vicinity of a modern Stock Exchange. There is the same constant agitation, the same money-fever, the same frenzied speculation, and also the same succession of rapid fortunes and sudden catastrophes. Makka became the Paradise of stock-brokers, of middlemen, of bankers with their money-loans placed at rates of interest which were usurious.' (Lammens, *o. p. cit.*, p. 15).

262. *i. e.*, have remained desolate and in ruins ever since.

263. For instance, by the travellers staying there for a few brief hours to rest and refresh themselves.

264. (of their wealth; they never being left to enjoy it).

265. (at their first iniquity).

266. *i. e.*, their inhabitants.

267. (even after the preaching of the apostles).

268. *i. e.*, until they have become confirmed in their ungodliness.

أَفَنُحْشِكُمْ

الْقَصَصِ

خَيْرٌ وَأَبْنَىٰ أَفَلَا تَعْقِلُونَ ۖ أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَا يَفِيهِ كَمِنْ مَثَعْنَاهُ مِثَاعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْحَاضِرِينَ ۖ وَيَوْمَ يَأْتِيهِمْ فِيَقُولُ آيُنْ شُرَكَاءِى الَّذِينَ كُنْتُمْ تُزْعَمُونَ ۖ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِلَّا بَعْدُونَ ۚ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَلْقَوْنَ ۖ وَيَوْمَ يَأْتِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ۖ فَعَبَّيْتُمْ عَلَيْهِمُ الْآيَاتِ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ۖ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَحَاصِلَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ۚ

60. (وما . . . تسفلون) And whatever you are vouchsafed²⁶⁹ is an enjoyment of the life of this world and its adornment;²⁷⁰ and what is with Allah²⁷¹ is better²⁷² and more lasting.²⁷³ Will you not then reflect ?

SECTION 7

61. (افن . . . المحضرين) Is, he, then, whom We have promised an excellent promise²⁷⁴ which he is going to meet like him whom We have allowed the enjoyment of this world awhile, then on the Day of Resurrection he shall be of the those arraigned?²⁷⁵

62. (و يوم . . . تزعمون) And on the Day when He will call unto them and say: where are My partners²⁷⁶ whom you were wont to assert?—

63. (قال . . . يعبدون) those²⁷⁷ on whom the sentence will be pronounced²⁷⁸ will say:²⁷⁹ our Lord : these are they whom we seduced; we seduced them²⁸⁰ even as we ourselves were seduced;²⁸¹ we declare ourselves quit of them before Thee; not ourselves²⁸² they were wont to worship.

64. (و قبل . . . يهودون) And it shall be said:²⁸³ call upon your associate-gods. And they will call upon them, and they shall not be answered, and they shall see the torment.²⁸⁴ Would that they had received the guidance!²⁸⁵

65. (و يوم . . . المرسلين) And on the Day when He shall call unto them and say: what answer did you give to Our envoys?

66. (فعبيت . . . يتساءلون) Bedimmed unto them on that Day shall be all excuses,²⁸⁶ and so they shall not be able to ask one of another.

67. (فاما . . . المفلحين) However,²⁸⁷ whoso will repent and believe and work righteous deeds—perchance he will be of the thrivers.

269. (of wealth and substance).

270. (bound to perish with the life of this world).

271. (of the merits of your works).

272. i. e., much superior in quality.

- 273. *i. e.*, much superior in quantity.
- 274. (of eternal bliss).
- 275. (for judgment and doomed to eternal punishment).
- 276. *i. e.*, co-shares of My divine power.
- 277. *i. e.*, the devils.
- 278. (of eternal damnation, as the author of all evil and mischief).
- 279. (half confessing and half concealing their guilt).
- 280. (without any compulsion on our part : it is they themselves who willingly acted upon our evil suggestions).
- 281. (without any external compelling agency).
- 282. (alone, or in the first instance).
- 283. (to the polytheists).
- 284. (staring them in the face).
- 285. (while still in this world).
- 286. *i. e.*, their minds in extreme consternation and bewilderment shall be perfectly blank, and they shall not be able to return any answer at all.
- 287. (in this life).

أَمِنْ خَلْقِهِ

الْقِسْمُ الثَّانِي

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ⑥ وَرَبُّكَ يَعْلَمُ مَا
 تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ⑦ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُدُودُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ
 تُرْجَعُونَ ⑧ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلُ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ—
 يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تَسْمَعُونَ ⑨ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ
 مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَمْ لَا تُبْصِرُونَ ⑩ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَ
 النَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ⑪

68. (وَرَبُّكَ . . . يَشْرِكُونَ) And thy Lord creates whatsoever He wills and chooses; no choice²⁸⁸ is to be for them.²⁸⁹ Hallowed be Allah and exalted above what they associate!²⁹⁰

69. (وَرَبُّكَ . . . يَعْلَمُونَ) And thy Lord knows what their hearts conceal²⁹¹ and what they disclose.²⁹²

70. (وَهُوَ . . . تَرْجِعُونَ) He is Allah! there is no god but He! His is *all* praise in the first²⁹³ and *in* the last;²⁹⁴ and His is the command,²⁹⁵ and to Him you shall be returned.²⁹⁶

71. (قُلْ . . . تَسْمَعُونَ) Say thou:²⁹⁷ think you, if Allah made night continuous for you till the Day of Resurrection, what god is there beside Allah, who would bring you light? Do you hear?²⁹⁸

72. (قُلْ . . . تَبْصِرُونَ) Say thou:²⁹⁹ think you, if Allah made for you day continuous till the Day of Resurrection, what god is there, beside Allah, who would bring you night in which you have repose? Do you not see?³⁰⁰

73. (وَمِنْ رَحْمَتِهِ . . . تَشْكُرُونَ) It is of His mercy that He has made for you night and day, that in them³⁰¹ you may have repose and that you may seek³⁰² of His grace,³⁰³ and that haply you may give thanks.³⁰⁴

288. (in regard to His laws, whether they are physical or moral).

289. *i. e.*, the created beings.

290. (with Him). He is above all restrictions and limitations that ignorant philosophers of Greece and other polytheists have sought to impose on His illimitable, infinite power, potency, and majesty.

291. (of secret malice towards Islam).

292. (of open hostility).

293. *i. e.*, in this world.

294. *i. e.*, in the Hereafter.

-
295. (in this world and the Next).
296. He is the Supreme, All-Pervading, Omniscient—*not one of the gods but the sole God.*
297. (O Prophet!).
298. (to such arguments of His undivided, undisputed suzerainty).
299. (O Prophet!).
300. (such evident proofs of His omnipotence).
301. *i. e.*, in the former. See P. XXI, n. 131; XXX. n. 9.
302. (in the day-time).
303. *i. e.*, obtain provision. See P. XXX, n. 11.
304. (by recognizing His unity).

أَفَنُحْشِكُمْ

الْقَصَصِ

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ۝ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۝ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۖ وَابْتَغَى فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَلَامَ أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُقْسِدِينَ ۖ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ

74. (و يوم . . . تزعمون) And on the Day when He shall call unto them,³⁰⁵ and say: where are My associates whom you were wont to assert ?

75. (و نزعنا . . . و فزعرون) We shall take out³⁰⁶ from every community³⁰⁷ a witness,³⁰⁸ and We shall say: come forth with your proof;³⁰⁹ then they will know³¹⁰ that the truth was Allah's,³¹¹ and astray will go from them what they were wont to fabricate.

SECTION 8

76. (ان قارون . . . الفرحين) Verily Qārūn³¹² was of the people of Mūsā;³¹³ then he behaved arrogantly towards them.³¹⁴ And We had vouchsafed him of the treasurers that of which the keys would have weighed down a band of strong men.³¹⁵ Recall when his people said to him: exult not;³¹⁶ verily Allah does not like the exultant.

77. (و ابتغ . . . المفسدين) And seek the abode of the Hereafter³¹⁷ with what Allah has vouchsafed thee,³¹⁸ and forget not thy portion in the world,³¹⁹ and be thou generous³²⁰ and Allah has been generous to thee, and seek not corruption in the land,³²¹ verily Allah approves not corrupters.

305. *i. e.*, the polytheists.

306. (on the Day of Judgment).

307. (of the infidels to bear testimony against them).

308. *i. e.*, the prophet sent to that particular people.

309. (of your false doctrines).

310. *i. e.*, come to realise.

311. (conveyed to them through His prophets).

312. *i. e.*, Korah of the Bible.

313. (and a near relative of his). He belonged to the family of Levi and was a cousin of Moses.

314. But بغى على اخيه is also 'He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his

brother to himself.' (LL). The Bible gives a rather meagre account of his 'rising' against Moses and Aaron (on them be peace!) 'And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?' (Nu. 16 : 2, 3) Josephus supplies some details:—'Corah, an Hebrew of principal account, both by his family and by his wealth . . . saw that Moses was in an exceeding great dignity, and was uneasy at it, and envied him on that account, (he was of the same tribe with Moses, and of kin to him,) being particularly grieved, because he thought he better deserved that honourable post on account of his great riches, and as not inferior to him in his birth. So he raised a clamour against him among the Levites, who were of the same tribe, and especially among his kindred, saying that . . . if God had determined to bestow that honour on the eldest tribe that of Reubel might have it more justly: and then Dathan and Abiram, and (on the son of) Paleth, would have it, for these are eldest men of that tribe, and potent on account of their great wealth also ?' ("Ant." IV. 2 : 2).

315. 'Would weigh down the company of men possessing strength.' (LL) 'Korah is represented as the possessor of extraordinary wealth, he having discovered one of the treasurers which Joseph had hidden in Egypt. The keys of Korah's treasuries alone formed a load for three hundred mules' (JE. VII. p. 556). A great banker and financier as he was, he must have employed a large staff of cashiers, accountants, ledger-keepers and peons.

316. (in the abundance of thy riches).

317. (by expending thy wealth in the service of God).

318. (of riches).

319. (by working therein for the Next world). Wealth, in Islam, is not to be regarded as an excuse for vanity and luxury, but is to be held as an opportunity for giving freely to the service of God and humanity.

320. (unto mankind).

321. (by infringing the laws of God).

الْقَصَصِ

أَمِنْ خَلْقٍ

اللَّهُ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلْكَتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقِمَهُ إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ الَّذِينَ تَكَبَّرُوا الْأَمْكَانَةَ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ

78. (قال : : المجرمون) He said: I have achieved all this because of the knowledge I possess.³²² Did he not know that Allah had destroyed before him, of the generations, who were stronger than he in might and larger in respect of following? And³²³ the culprits will not be questioned of their sins.³²⁴

79. (نظر . . . عظيم) Then he went forth before his people in his pomp.³²⁵ Then those who sought the life of this world said:³²⁶ would that we had the like of what has been vouchsafed to Qārūn³²⁷? Surely he is the owner of a great fortune.³²⁸

80. (وقال . . . الصبرون) And those who were given the knowledge said:³²⁹ woe be to you! the reward of Allah³³⁰ is best³³¹ for him who believes and works righteously, and none shall attain it except the steadfast.³³²

81. (خسفا . . . المنتصرين) Then We sank the earth with him and his dwelling-place.³³³ And he had no host to defend him against Allah,³³⁴ nor was he of those who could defend themselves.³³⁵

322. i. e., what is this foolish talk about the grace and bounty of God? I have earned all this wealth on account of my own skill in the art of making money.

323. (on the Day of Judgment).

324. (for the purpose of arriving at a decision, sins are already known to God). Culprits would be questioned only to add to their anguish and chagrin.

325. i. e., in the pride of his worldly glitter, attended perhaps by many dependents and sycophants.

326. (envying his apparent happiness).

327. (of worldly riches).

328. That Korah was joined by a large number of malcontents is borne out by the Jewish tradition. 'Korah incited all the people against Moses, arguing that it was quite impossible to endure the laws instituted by the latter,' (JE. VII. p. 557).

329. (to their less discerning brethren).

330. (in the Hereafter).
331. *i. e.*, a thousand times better than all this worldly pomp and glitter.
332. *i. e.*, those who restrain themselves from the greed of this world.
333. 'And We made the ground to sink with, and swallow up, him and his mansion.' (LL).

334. (although he presumed on the large number of his supporters and followers).

335. *Cf.* the OT:—'The ground clave asunder that was under them; And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.' (Nu. 16: 31-33) See also "Ant". IV. 3: 3, 4. 'At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's and needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm. According to the Rabbis, Korah himself underwent the double punishment of being burned and buried alive.' (JE. VII. p. 557).

أَمَّنْ عَلَىٰ

الْأَصْحَابِ

عِبَادِهِ وَيَقْدِرْ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَاءُ وَيْكَانَةَ لَا يُغْلِيهِ الْكُفْرُ وَنَ ۖ تِلْكَ الدَّارُ الْآخِرَةُ ۖ نَجْعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۖ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ۖ إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ
لَرَأَدُّكَ إِلَىٰ مَعَادٍ ۖ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ۖ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ
إِلَيْكَ

82. (واصح . . الكفرون) And those who had coveted his lot the day before now began to say: Ah! Allah expands the provision for whomsoever of His bondmen He wills, and also stints.³³⁶ Had not Allah been gracious to us, He would have sunk the earth with us also.³³⁷ Ah! the infidels do not thrive.³³⁸

SECTION 9

83. (تِلْكَ . . . لَاتِينَ) This is the abode of the Hereafter;³³⁹ We assign it to those *only* who do not seek exaltation³⁴⁰ or corruption³⁴¹ in the land; and the happy end is for the God-fearing.³⁴²

84. (مَنْ جَاءَ . . . يَعْمَلُونَ) Whosoever brings good³⁴³ shall have better than it,³⁴⁴ and whosoever brings evil, then those who work evil deeds shall only be rewarded for what they have been working.³⁴⁵

85. (إِنَّ الَّذِي . . . مَرِين) Verily He who has imposed the Qur'ān³⁴⁶ on thee³⁴⁷ is surely to bring thee back home.³⁴⁸ Say thou: my Lord knows best as to who brings guidance and who is in an error manifest.³⁴⁹

336. (for whomsoever He will; and this is no criterion of a man's good fortune).

337. 'And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.' (Nu. 16: 34).

338. (in the end).

339. (which alone is worth striving after).

340. (of themselves).

341. The word, as contrary of صلاح, includes every sort of evil and wrong.

342. This verse was recited by the Prophet at the end of his last public address.

343. (in the Hereafter).

344. i. e., the reward shall far exceed the merit of the deed.

345. i. e., shall be rewarded only according to the merit.

346. i. e., imposed its recital and preaching and the acting on its statutes and ordinances.

347. (O Prophet!).

348. i. e., Makka. The verse was revealed to comfort the Prophet on his Hijrat journey at a place between Makka and Medina.

349. i. e., He is the final Arbiter.

الْحَنِىءُ خَلَقَ

الْقَصَصُ

الْأَنْبِيَاءُ

الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ۖ وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ
 أَنْزَلْتُ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۖ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ
 شَيْءٍ خَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝

86. (وما كنت . . . للكَافِرِينَ) And thou³⁵⁰ wast not expecting that the Book would be inspired in thee,³⁵¹ but *it is* a mercy from thy Lord;³⁵² so do not be thou³⁵³ a supporter of the infidels.³⁵⁴

87. (ولا . . . المشركين) And let them not turn thee aside from the signs of Allah after they have been sent down unto thee. And call thee *mankind* to thy Lord, and do not be thou of the associators.³⁵⁵

88. (ولا . . . ترجمون) And do not invoke thou any other god alongwith Allah.³⁵⁶ There is no god but He. Perishable is everything save His Face.³⁵⁷ His is the judgement, and to Him you *a//* shall be returned.

350. (in thy pre-prophetic period).

351. The gift of prophethood is a purely and absolutely Divine gift, which no mortal can reckon beforehand.

352. (undreamt of by thee).

353. (in the future as thou hast not been in the past).

354. (in any way) *i. e.*, never be hesitant or halting; go on preaching the true doctrine conscious of the help of God, and disregardful of all opposition and persecution.

355. (by joining hands with them even in trivial matters of faith).

356. Many of the Arabian pagans fondly hoped that the Prophet acting on the policy of 'give and take' might be persuaded to make a compromise with them in some matters of faith at least. The verse in the text was to put an end to all such fancies and delusions.

357. He alone is Immortal, Ever-living; all else is perishable. In the whole of the universe everything is slippery, doubtful; death alone is certain. This also negatives the immortality of soul, matter or anything except God. وَجْهَهُ literally, 'His countenance' signifies 'His self' or 'Him.'

APPENDIX—III

Historicity of Haman as mentioned in the Qur'an*Sher Mohammad Syed*

(56-EI, GULBERG III, LAHORE)

"For lo ! it is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise" (The Qur'ān, xli, 41-42).

1. Controversy has prevailed since 1698 about the historicity of Hāmān who, according to the Qur'ān, was associated with the court of Pharaoh to whom Moses was deputed as a prophet by the Almighty Allah. Marraccio, George Sale, Rev. E. M. Wherry and *Encyclopaedia of Islam* are some of the note-worthy critics in this behalf. We propose to examine here various aspects of the controversy in the light of recent historical researches and archaeological discoveries.

2. *Mention of Hāmān in the Qur'ān.* Let us first see what the Qur'ān says about the Hāmān in question. He has been mentioned at six places in the Holy Qur'ān. Reproduced below is Pickthall's translation of the verses containing reference to Hāmān :

(a) "Lo ! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo ! he was of those who worked corruption. And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors, and to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them."¹

(b) "And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo ! Pharaoh and Hāmān and their hosts were ever sinning."²

(c) "And Pharaoh said : O chiefs. I know not that ye have a god other than me, so kindle for me (a fire), O Hāmān, to bake the mud ; and set up for me a lofty tower in order that I may survey the god of Moses ; and Lo ! I deem him of the liars."³

(d) "And Korah, Pharaoh and Hāmān ! Moses came unto them with clear

1. Sūrah xxviii (al-Qasas), vv. 4-6.

2. *Ibid.* v. 8

3. *Ibid.* v. 38.

proofs (of Allah's sovereignty), but they were boastful in the land. And they were not winners (in the race)."⁴

(e) "And verily We sent Moses with Our revelations and a clear warrant :

"Unto Pharaoh and Hāmān and Korah, but they said : A lying sorcerer !

"And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of the disbelievers is in naught but error."⁵

(f) "And Pharaoh said : O Hāmān ! Build for me a tower that haply I may reach the roads, the roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did made fair-seeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin."⁶

3. *Criticism of Western Scholars.* (A) Some prominent Orientalists have not been able to identify correctly the Hāmān of the Qur'ān and hence their criticism about his historicity. The first critic to enter the lists in this behalf was Marraccio, Confessor to Pope Innocent XI. Criticism of other Orientalists is by and large based on his critical note. We reproduced hereunder their critical observations.

(a) English rendering of critical Note 1 on page 526 of Marraccio's Latin translation of the Qur'an :⁷

"Mahumet has mixed up Sacred Stories. He took Hāmān as an adviser of Pharaoh whereas in reality he was adviser of Ahasuerus, King of Persia. He also thought that the Pharaoh ordered construction for him of a lofty tower from the top of which he could see the God of Moses which if true would be inferior to him. There is no doubt that he borrowed the story of this tower from the story of the Tower of Babel. It is certain that in the Sacred Scriptures there is no such story of the Pharaoh. Be that as it may, he (Mahumet) has related a most incredible story."

(b) George Sale and Wherry have stated :

"Hāmān : This name is given to Pharaoh's Chief Minister, from which it is generally inferred that Muhammad has here made Hāmān the favourite of Ahasuerus, King of Persia, and who indisputably lived many ages after Moses, to be that Prophet's (Moses') contemporary. But how-probable so-ever this mistake may seem to us, it will be very hard, if not impossible, to convince a Muhammadan of it."⁸

4. Sūrah xxix (al-'Ankabūt), v. 39.

5. Sūrah xl (al-Mu' min), vv. 23-25.

6. *Ibid.*, vv. 36-37.

7. Published in Padua (Italy) in 1698.

8. George Sale, footnote "h" on page 239 of Vol II of his translation of the Qur'ān published in 1825 in London. It appeared first in the 1734 edition. Rev. Wherry reproduced it as note No. 5 on page 154 of Vol. III of his *Comprehensive Commentary on the Quran*, published in 1896 by Kegan Paul, Trench, Trubner & Co. London.

(c) There are a few more critics, e.g. (i) Professor Torrey⁹ who has indulged in criticism to the effect that the Prophet Muḥammad drew upon Rabbinic legend of Esther and even adapted the story of the Tower of Babel; and (ii) Professor Lammens¹⁰ who has mentioned "the most glaring anachronism" and "the confusion between Hāmān, minister of King Ahasuerus and the minister of Moses' Pharaoh". Even *Encyclopaedia Britannica*¹¹ (1929 and 1960 editions) alleged that this confusion existed in the Qur'ān.

(d) (i) *The Encyclopaedia of Islam* (1927 edition), writes¹²:

"Hāmān, the Persian Minister hostile to the Jews in the Book of Esther, according to the Koran [XL 25 (i.e. 'e of para 2' above)] acted with Karun (Korah) on Fir'aun's council and filled the office of grand-vizier. These two learned of the approaching birth of Mūsā and advised that the boys should be slain and the girls allowed to live. When Mūsā appeared as a Prophet of God, they called him a liar. Fir'aun said, O Hāmān, build me a tower, on which I shall reach the paths, the paths to heaven, and ascend to the God of Mūsā [Sura XL 38 *et seq* (i.e. 'f of para 2' above)]. That Muḥammad placed Hāmān in this period betrays his confused knowledge of history."

(ii) "Hāmān, name of a person whom the Kuran associates with Pharaoh (Fir'aun) because of a still unexplained confusion with the minister of Ahasuerus in the Biblical Book of Esther." This is what the *Encyclopaedia of Islam* (1971 edition) states.¹³

Before proceeding further, we would like to emphasise that the information given by the *Encyclopaedia of Islam* as reproduced at (i) above is replete with grave blunders which are misleading. In the first place, the Qur'ān does *not* at all describe Hāmān as "Grand Vizier" or "Chief Minister" of Pharaoh. Moreover, it has nowhere stated that Qārūn (Korah) was his "minister". What is worst is: Verse 25 of Sūrah xl does NOT at all relate to the period preceding the birth of Mūsā as erroneously presumed. On the contrary, it relates to the period following Mūsā's presentation of his credentials as Prophet to Pharaoh, Hāmān, and Korah whereupon the three rejected his commission, dubbing him a lying sorcerer. Not only that, they plotted also to kill the sons of his followers, sparing their daughters. What immediately follows in verse 26 of the quoted Sūrah is obviously the considered proposal of Pharaoh, to kill Mūsā himself. It is, moreover, significant to state that the Qur'ān does not support the statement to the effect that these two (namely, Hāmān and Qārūn) learned of the approaching birth of Mūsā and

9. Professor Torrey, *Jewish Foundation of Islam* (New York. 1933), pp. 117, 119.

10. Professor Lammens, *Islam: Beliefs & Institutions* translated from French by Sir Denison Ross (London: Methuen & Co. Ltd., 1929), p. 39.

11. *The Encyclopaedia Britannica*, Vol XIII (1929 Ed.), p. 483, (1960 Ed.), p. 479.

12. *The Encyclopaedia of Islam* (London, 1927), II, pp. 244-45.

13. *The Encyclopaedia of Islam* (London, 1971), III, p. 110.

advised that the boys should be slain and the girls allowed to live. Obviously realising the utter untenability of these statements made in the 1927 edition of the *Encyclopaedia of Islam*, its editors deleted them in the subsequent edition. The unfounded allegation regarding confusion relating to Hāmān still persists which we shall deal with now.

4. *Identification of Hāmān.* (1) We give hereunder extracts from recent works of historians of world repute and of eminent archaeologists to establish the identity of Hāmān contemporaneous with the Pharaoh as mentioned in the Qur'ān.

(a) "The dispersion of the worship of Amen is noted above as pointing to its coming through the Oases; and there seems no reason to question that the primitive Oasis worship of Ammon or Hammon, was the origin on the one hand of the Egyptian Amen or Amun, and on the other of the Carthaginian Baal Hān ān."¹⁴

(b) Impersonation or incarnation of the god Amon—which is the same as Hāmān as is clear from (a) above—is also a well-established fact. That the high priest of Amon used to personate the god Amon is clear from the following quotation:

"Possibly the combination arose from priests wearing the heads of animals when personating the god, as the high priest wore the ram's skin when personating Amon."¹⁵

(11) By way of elaboration, it may be added that, according to the creed of ancient Egyptians, it was customary for the priests and priestesses to personify or personate their gods and goddesses, as will be clear from the following quotations:

(a) "This chapter may be fittingly ended by a few extracts from the Songs of Isis and Nephthys which were sung in the temple of Amen-Ra at Thebes by two priestesses, who personified the two goddesses"¹⁶ [i.e. Isis and Nephthys].

(b) "After the end of the Old Kingdom a vast wave of democratization passed through Egyptian religious and funerary ideas and conceptions, and all those privileges which had formerly been the prerogatives of the King were now transferred to other mortals, every dead person was now identified with Osiris, and his son or any officiant performing the rites in his stead was regarded as Hous."¹⁷

(c) Egyptian priests and Priestesses not merely exercised the functions of divinities, they sometimes impersonated them.^{17-A}

In fine, the high Priest of the god Amon who was a contemporary of Moses, was the Hāmān of the Qur'ān.

14. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, (London: Constable & Co., 1924), p. 21.

15. Professor W. M. (later Sir) Flinders Petrie. *The Religion of Ancient Egypt*, (London: Archibald Constable & Co. 1908), p. 30.

16. Sir Wallis Budge, *Egyptian Religion*, (New York: Bell Publishing Co., 1959), pp. 105-06.

17. Professor Jaroslav Cerny, *Ancient Egyptian Religion*, (London: Hutchinson's University Library, 1952), pp. 100-01.

17-A. *Encyclopaedia of Religion and Ethics* (Edinburg, T. & T. Clark, 1918), vol. x, p. 295

It should be borne in mind that just as Pharaoh was the generic name of the kings of ancient Egypt and not the proper name of any particular king, so Amon or Hāmān was the generic title of the high priests when personating the god Amon. Amon is variously spelt as Aman, Amen, Amon, Ammon, Amun, Haman, Hammon, etc.¹⁷⁻⁸

5. *Sacerdotal and Political Status of Hāmān (Amon)*. The identity of Hāmān having been established, it is but appropriate to examine what independent and impartial authorities have stated as to his status, titles, and functions which substantiate his description in the Qur'ān. That Amon (or Hāmān) was a very powerful and influential god whose high priest, personating him as indicated above, wielded great power and pelf, will be clear from a perusal of the following extracts, from the works of world-famous historians and archaeologists.

(a) "He was regarded by the people as their great protector and no higher praise could be preferred to Amon when addressed by a worshipper than to call him 'the poor man's vizier' who does not accept the bribe of the guilty."¹⁸

(b) "The High Priest (of Amon) appears as 'Viceroy of Kush'. Already. . . Amon had gained possession of the Nubian gold-country; the High Priest has now gone a step further and seized the whole of the great province of the Upper Nile. The same inscription calls him also 'Overseer of the double granary,' who . . . was the most important fiscal officer in the State, next to the chief treasurer himself. There is now nothing left in the way of authority and power for the High Priest to absorb; he is commander of all the armies, viceroy of Kush, holds the treasury in his hands, and executes the buildings of the gods."¹⁹

(c) "Thus the 'First Prophet' or the high priest of Amon was at the same time the 'Great Superintendent of Works,' and in this capacity was required to take under his charge the extensive building operations connected with the temple, and 'to provide splendour in his sanctuary'. As 'General of the Troops of the God' he commanded the military forces of the temple, like a mediaeval archbishop, and as 'Prefect of the Treasury' had under his control by no means the simple administration of the finance. Nor did his authority extend only over the Amon temple and its priesthood. He was also 'Prefect of the Prophets of the Gods of Thebes' and 'Prefect of the Prophets of all Gods of the South and the North'. This can mean

17-B. William Smith writes in his *Classical Dictionary, Biographical, Mythical and Geographical* (London, 1858) that Ammon originally was an Aethiopian or Libyan, afterwards an Egyptian divinity. The real Egyptian name was Amun or Ammon, the Greek called him Zeus Ammon, the Romans Jupiter Ammon, and the Hebrews Amon (pp. 44) . . . 'A still more celebrated Oasis than either of these was that called AMMON, HAMMON, AMMONIUM, HAMMONIS, ORACULUM, from its being a chief seat of worship oracle of the god Ammon, (p. 489)

18. Professor Breasted. *A History of Egypt*, (New York : Scribners, 1950), p. 244.

19. *Ibid.*, 520.

nothing else than that all the priests of the country were subordinate to him and that he was the supreme spiritual authority of the realm. Of this power he knew how to make good use; and it not unfrequently happened that the offices of high priest in other temples, for example, that of the sun-god of Heliopolis, together with his special subordinate members of the college of Amon, were filled in accordance with his choice. In this manner not only was great political power concentrated in the hands of the Theban priesthood, but great material advantages accrued to it as well, since the rich revenues of the old temple lands flowed into the chest of a single body of priests."²⁰

(d) "The priesthood of Amen received a seventh of the cultivated land of Egypt, a fiftieth of the population as foreign slaves, and half a million of cattle. This was in addition to all that previous kings had bestowed. As all this property was free of taxes the strain on the rest of the country must have been very heavy. It is no wonder that the high priests seized the office as an hereditary possession, and that they ruled Upper Egypt. There was practically no independent king after Rameses-III, the rest of the family were increasingly in the hands of a dominant hereditary priesthood, which was the wealthiest force in the land."²¹

6. *Creed of the Ladder to the Sky*. (I) Let us now proceed to examine the significance of the command of the Pharaoh to Hāmān to burn the (mud) bricks and to erect therewith a sky-high tower with stairway. The question arises: was the suggestion to ascend thereby to the sky to survey if there really existed Allah of Moses made by way of sarcasm or it conformed to the prevailing Egyptian religious notion of that hoary past?

(a) The idea of the Pharaoh going up the ladder to reach the sky to see the God of Moses, is in consonance with the mythology of ancient Egypt. "The ladder leading to the sky, was originally an element of the Solar faith."²²

(b) "The desire to ascend to the gods in the sky"²³ was an article of ancient Egyptian religion.

(II) A critical reader would naturally ask the question: Were mud bricks made and burnt in Egypt in those remote times? It is a well-known fact borne out by archaeological research that mud bricks and baked bricks were manufactured in those remote ages in Egypt and Babylon.

(a) When Moses accompanied by Aaron (Hārūn) confronted the Pharaoh with the Divine message, he (the Pharaoh) dismissed them with the sharp phrase: "Get you unto your burdens" implying thereby that they "ought to be at work at

20. Professor Steindroff, *The Religion of the Ancient Egyptians*, (New York and London: G. P. Putnam's Sons, 1905), pp. 96-97.

21. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, op. cit., pp. 54-55.

22. Professor Breasted, *Development of Religion and Thought in Ancient Egypt*, (London: Hodder & Stoughton, 1912), p. 153.

23. Sir Flinders Petrie, *Religious Life in Ancient Egypt*, op. cit., pp. 84 and 208-09.

the kilns or in the brick fields.”²⁴

(b) “Burned bricks, no doubt, had already been produced simply by containing a fire with mud bricks. In Ur the potters discovered the principle of the closed kiln, in which heat could be controlled.”²⁵ That there existed inter-communication between Ur and Ancient Egypt is borne out by the travels of Abraham and his tribesmen to and back from Egypt much earlier than the times of Moses.

(c) “The elements which Egypt borrowed from her eastern neighbour (Mesopotamia) are quite clear. . . . There was monumental architecture, using bricks in a decorative panelling, a technique which can be traced to its origins in Mesopotamia but which appeared fully developed in Egypt at this final pre-dynastic period.”²⁶

(d) “Several most unusual occurrences of burnt bricks in buildings of the 19th and 20th dynasty”²⁷ were discovered at Nab-shah and Defenneh by Sir Flinders Petrie. It is thus in the very nature of things for the Pharaoh to have commanded Hāmān, i.e. the High Priest of Amen, who *inter alia* was the “Great Superintendent of Works” to prepare mud bricks and then to bake them so as to build a sky-high tower with a ladder in order to go up into the sky to see the God of Moses, though in his heart of hearts he (the Pharaoh) believed that Moses was a lying sorcerer!

7. *Confrontation between the Pharaoh and Moses.* The next question that arises is: Why did the Pharaoh and Hāmān reject the Divine message of Moses?

(a) “It is an indisputable fact of history that by the long usage of the country, the Pharaoh was looked upon as a ‘god upon earth’—*neter nefer*, ‘the good god,’ and *neter aa*, ‘the great god’—‘son of the Sun,’ ‘the living Horus,’ who inherited from his father the idea that he was actually on a par with the greatest of the recognised divinities, with *Re* and *Tum*, with *Phthah*, and *Ammon* and *Horus*. . . . No pure monotheism (as preached by Moses) would for a moment have been compatible with such an intense exaltation”²⁸ and with the number of gods and goddesses included into the pantheon running over two thousands.²⁹

(b) The high priest of Amon (i.e. Hāmān) himself personated the most influential god (Amon) and often deputised for the Pharaoh (who was in fact the chief priest) on ceremonial occasions. The Divine message of Moses from the one and only Allah, the Sole Creator and Sustainer of the whole universe, therefore, constituted a grave challenge to the old established faith and the authority of the

24. George Rawlinson, *Moses: His Life and Times*, (New York, Chicago and Toronto: Fleming H. Revell Company, 1887), p. 90.

25. *The Encyclopaedia Britannica*, (1974 Ed.), III, 163.

26. John A. Wilson, *The Burden of Egypt*, (University of Chicago Press, 1951), p. 37.

27. A. Lucas, *Egyptian Materials and Industries*, (London: Edwin Arnold & Co., 1948), pp. 63-64.

28. George Rawlinson, *op.cit.*, p. 88.

29. Manchip White, *Ancient Egypt*, (London: George Allen & Unwin, 1970), p. 21.

two who marshalled all their stratagem and stupendous resources to defeat it. But wonderous are the ways of Allah Who worked miracles to smash the designs of Pharaoh and Hāmān and ultimately drowned them together with their hosts!

8. *Critical Examination of the Controversy Raised by Orientalists.* We hope we have adduced impartial corroborative evidence to establish the historicity of Hāmān as mentioned in the Qur'ān. Let us now proceed to examine the historicity of the sources of information of our worthy Orientalists with a view to assessing the validity of their criticism which draws its inspiration only from the Book of Esther as incorporated in the Old Testament. We cite below the comments of well-known Jewish and Christian authorities on its historicity.

(I) (a) "The majority of scholars, however, regard the book as a romance reflecting the customs of later times, and given an ancient setting to avoid giving offence. They point out that the 127 provinces mentioned are in strange contrast to the historical twenty Persian satrapies; that it is astonishing that while Mordecai is known to be a Jew, his ward and cousin, Esther, can conceal the fact that she is a Jewess; that the known queen of Xerxes (AMESTRIES) can be identified with neither Vashti nor Esther; that it would have been impossible for a non-Persian person to be appointed prime minister, or for a queen to be selected except from the seven highest noble families; that Mordecai's ready access to the palaces is not in consonance with the strictness with which the Persian harems were guarded; that the laws of the Medes and Persians were never irrevocable; and that the state of affairs in the book, amounting practically to civil war, could not have passed unnoticed by historians if this had actually occurred. The very tone of the book itself, its literary craftsmanship and the patness of its situation, point rather to a romantic story than a historical chronicle. . . .

"Some scholars even trace it to a non-Jewish origin entirely; it is, in their opinion, either a reworking of a triumph of the Babylonian god Marduk (Mordecai) and Istar (Esther) over the Elamite god Humman (Hāmān) and Mashti (Vashti), or of the suppression of the Magians by Darius I or even of the resistance of the Babylonians to the decree of Artaxerxes II. According to this view, Purim is a Babylonian feast which was taken over by the Jews, and the story of which was given a Jewish coloring.

"The Book of Esther did not get into the Bible canon without a struggle."³⁰

(b) "Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. . . . The vast majority of modern expositors have reached the conclusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin. . . . In view of all the evidence the authority of

30. *Universal Jewish Encyclopaedia* (New York, 1943), IV, 170.

the Book of Esther as a historical record must be definitely rejected."³¹

(c) "Various historical and chronological inaccuracies and improbabilities lead to the conclusion that the book is something less than dependable history. . . . Significant also is the fact that as yet no fragment of the book has been found among the Dead Sea Scrolls, produced by the Qumran community that existed c., 150 B. C.—A. D. 70, nor is there any quotation or allusion to it in the N. T."³²

(d) "Neither Jews nor Christians, however, have been happy with the presence of the book in the canon of the holy scripture. Its status was hotly debated by the rabbies all through the first two centuries A. D., and they obviously accepted it only because of the demand of the masses. Among Christians also there was question about its status. Martin Luther declared that he wished it did not exist. It must be admitted that without the popularity of the festival of Purim the book would have had little to recommend it for a place in the canon."³³

(e) "The story as such has not been confirmed by any Persian records, and it is often supposed that it cannot be fitted into what is known of Persian History."³⁴

(f) Above all, the story of the Book of Esther has been adjudged as "a tissue of improbabilities and impossibilities. . . . Further, notwithstanding the dates which he gives us, the author had in reality no notion of chronology, . . . That the Book of Esther cannot be regarded as a genuine historical work is avowed even by many ecclesiastical traditionalists. . . . The most essential parts of the story . . . are altogether unhistorical and we are forced to the conclusion that the whole narrative is fictitious."³⁵

(g) "Their additions to the Massoretic textrest upon no documentary authority, but only legendary oral tradition. . . . All agree in presenting a text that differs from the Massoretic text more widely than any other book. . . . Many verses have long additions, and there are 107 new verses not found in the Hebrew."^{35-A}

(II) (a) From the foregoing quotations it is quite clear that no historian can place any reliance on the fable of the Book of Esther and no scholar can say that the characters therein, and particularly Hāmān of the Esther, had any historical existence. The scene of the romantic fable of Esther was laid in the reign of the so-called king named Ahasuerus. There is wide divergence of opinion among the authorities as to the correct identity even of this allegedly Persian king. Some authorities opine that he was Artaxerxes, other say that he was Artaxerxes I,

31. *Jewish Encyclopaedia* (London: Funk & Wagnalls Co., 1903), V. 235-36.

32. *Interpreters' One-Volume Commentary on the Bible* (London: William Collins & Co., 1972), pp. 232-33.

33. *The New Bible Dictionary*: Leicester (Intervarsity Press, 1977), p. 393.

34. *Ibid.*

35. *Encyclopaedia Biblica* (London: Adam & Charles Black, 1901), Vol. II, Col. 1400-1407.

35A. *A New Standard Bible Dictionary*, (Funk & Wagnalls Co., New York and London, 1926), p. 229.

while still others would have us believe that the was Artaxerxes II, Artaxerxes III, Cambyses, or even Darius I. We cannot help quoting the following significant statement :

Hoshiander has made elaborate argument in favour of Artaxerxes II (404-309 B.C.E.) suggesting that the other name was used because the Jews did not want to offend the Greeks whom Artaxerxes had assisted."³⁶

(b) *Webster's Biographical Dictionary* contains the following note on Ahasuerus : "Name, as used in the Bible, of two unidentified kings of Persia : (i) the great King whose capital was at Shushan, modern Susa, sometimes identified with Xerxes the Great, but chronological and other data conflict; (ii) the father of Darius the Mede."³⁷

9. *Conclusion.* In the light of recent historical researches and archaeological discoveries made by independent and impartial world-famous authorities quoted above, we hope we have convincingly established the historicity of the Hāmān of the Qur'ān who enjoyed an eminent position in the court of the Pharaoh who was confronted by Moses (peace be upon him). The veracity of the statements made in the Qur'ān as far as fourteen centuries back is thus quite unassailable. Of course, Muhammad (peace be upon him) was not the author of the Qur'ān, which was revealed to him by the Omniscient and Omnipotent Allah.

It would not be out of place to add that some Orientalist have been making groundless allegations about Jewish and Christian foundations of Islam or about the 'pretended inspiration' of the Prophet of Islam. The instance of the Hāmān of the Qur'ān discussed above at some length proves to the hilt untenability of all such allegations. The Jewish and Christian Scriptures as they stand at present contain not even an iota of the historical truth about the Hāmān in question. To say nothing of the monks and rabbis of old, even the euridite scholars of modern times who contributed the relevant articles to the *Encyclopaedia of Islam* or the *Encyclopadia Britannica* were ignorant of recent discoveries about the Hāmān which have confirmed the Quranic revelation in this respect. We give here views of Dr. Bunsen and Carlyle, which form interesting reading in this context.

(a) "We cannot accept the vague and contradictory tradition about Muhammad having been instructed by a Christian monk alternately called Bahira, Sergius, Georgius and Nestor, or by a slave Jabr."³⁸

(b) "I know not what to make of that Sergius. the Nestorian Monk, whom Abu Talib and he (Mahomet) are said to have lodged with; or how much any monk could have taught one still so young."³⁹

36. *Universal Jewish Encyclopaedia*, op. cit., I, 137.

37. *Websters' Biographical Dictionary* (Springfield : G & C. Merriam Co., 1958), p. 17.

38. De Bunsen, *Islam or True Christianity* (London, Trubner & Co.), p. 131

39. Carlyle, *Hero Worship* (London Chapman & Hall Ltd., 1889), p. 18

(c) "The lies, which well-meaning zeal has heaped around this man (Mahomet) are disgraceful to ourselves only. When Pococke inquired of Grotius, where the proof was of the story of the pigeon, trained to pick peas from Mahomet's ear, and pass for angel dictating to him, Grotius answered that there was no proof." It is really time to dismiss all that."⁴⁰

But one should not be amazed to find learned orientalist like Gibbs and Maxime Radinson still referring to the story of Hāmān as an astonishing anachronism, since it is not always easy to accept the truth. "There are four chief obstacles in grasping the truth," remarked Roger Bacon, "which hinder every man, however learned, and scarcely allow any one to win a clear title to learning, namely, submission to faulty and unworthy authority, influence of custom, popular prejudice, and concealment of our own ignorance accompanied by our ostentatious display of our knowledge."⁴¹ However, human beings seldom acknowledge anything which they have long cherished as untrue, and the orientalist are no exception to this human failing.

40. Carlyle, *Hero Worship* (London Chapman & Hall Ltd., 1889), pp. 40-41

41. Roger Bacon *Opus Majus*, trans. by R. B. Burke (London, 1928).

الْمَكِّيَّة

مَنْ خَلَقَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۖ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ
فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۖ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ
يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ۖ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَهُوَ السَّيِّعُ الْعَلِيمُ ۖ
وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Sūrat-ul-'Ankabūt

The Spider. XXIX

(Makkan, 7 Sections and 69 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (ا ل م) Allf. Lām. Mīm.³⁵⁸
2. (احب . . . يفتنون) Do people think³⁵⁹ that they shall be left alone because they say: we believe; and *that* they shall not be tested?³⁶⁰
3. (و لقد . . . الكاذبين) And assuredly We have tested those who were before them.³⁶¹ So Allah will surely know³⁶² those who are true³⁶³ and will surely know the liars.
4. (ام حسب . . . يحكون) Or those who work ill-deeds think that they will outstrip Us?³⁶⁴ Ill do they judge !
5. (من كان . . . العليم) Whosoever hopes for the meeting with Allah, then Allah's term is surely coming,³⁶⁵ and He is the Hearer,³⁶⁶ the Knower.³⁶⁷
6. (ومن . . . عن العالين) And whosoever strives,³⁶⁸ strives only for himself,³⁶⁹ verily Allah is Independent of the worlds³⁷⁰

358. See P. I. n. 28.

359. This refers to some of the weak-hearted Muslims in the early days of Islam, who were distressed at their persecution by the pagans.

360. (and subjected to patient endurance of trials and tribulations). Cf. the NT:—'And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.' (He. 11: 36-37).

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361. (i. e., believing men of past generations).
362. (demonstrably).
363. (by afflicting their persons and possessions).
364. (and prevent Us from taking vengeance on them).
365. (and let him not lay to heart these passing, fleeting afflictions).
366. (of your words).
367. (of your deeds).
368. (in the cause of God).
369. (and therefore he ought to be more alert). 'For himself' is equivalent with 'for the benefit of his own soul'.

370. (and therefore not needing for Himself the homage of anybody). He is Self-Existent as well as Self-Sufficient. The fact so obvious to a Muslim needed to be emphasized in view of the pagan conceptions. The ordinary tribal gods of the polytheistic peoples existed with and through those very peoples; and if those worshippers ceased to be, the gods were at least degraded from divine rank. The God of Islam is not dependent on the Muslims or on any other created beings. He is Absolute, Independent, and Self-Existent in every sense of the words.

لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ۝ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۝ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ۝ هُنَّ النَّاسُ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً لِلنَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ۝ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَاهُمْ بِحُمِلِينَ

7. (وَالَّذِينَ . . . يَمَانِ) And whosoever believes and works righteous deeds, We shall purge away the evil deeds from them,³⁷¹ and shall recompense them the best of what they have been working.

8. (وَوَصَّيْنَا . . . تَعْمَلُونَ) And We have enjoined on man kindness to parents,³⁷² but if they strive to make thee associate with Me that of which thou hast no knowledge,³⁷³ do not thou obey them;³⁷⁴ To Me is your return, and I shall declare to you what you have been doing.

9. (وَالَّذِينَ . . . الصَّالِحِينَ) And those who believe and work righteous deeds—We shall surely make them enter³⁷⁵ among the righteous.

10. (وَمَنْ . . . الْعَالَمِينَ) Of mankind are some who say: we believe in Allah, then if they are afflicted in the way of Allah, they take the persecution of men as the torment of Allah,³⁷⁶ and then, if succour comes from thy Lord they say:³⁷⁷ verily we have been with you.³⁷⁸ Is not Allah the Best Knower of what is in the breasts of the creatures?³⁷⁹

11. (وَالَّذِينَ . . . الْمُنَافِقِينَ) And surely Allah will come to know those who believe, and surely He will come to know the hypocrites.³⁸⁰

371. (out of Our grace).

372. See P. XV. nn. 65, 68.

373. i. e., if they endeavour to pervert them to idolatry.

374. (in this particular respect). 'The Prophet, consistent with his whole teaching, regards obedience and faithfulness to God of greater importance than even filial duty.' (Roberts, *op. cit.*, p. 46) 'While he lays great stress upon one's duty to honour and obey his parents, still can this only be expected in what is reasonable and consonant with one's duty to God.' (p. 49). Cf. the OT:—'Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves moltern gods: I

the Lord your God.' (Le. 19 : 3, 4).

375. (into Paradise).

376. (in gravity and take leave of the true faith).

377. (mendaciously to the Muslims).

378. (all along in faith and religion).

379. (and so He is well aware of their mendacity).

380. Of course this does not mean that there will be an addition to His knowledge, or He will come to know something of which He was previously ignorant. The only meaning is that He will test, He will demonstrate.

الْعَنَاقِبُ

أَسْنِ خَلْقٍ

مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِثْمَهُمْ لَكَذِبُونَ ۝ وَ لَيَحْمِلُنَّ أَثْقَالَهُمْ ۖ وَأَنفَالًا مَعَهُ أَثْقَالَهُمْ ۚ وَلَيَسْئَلُنَّ يَوْمَ
الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ۝ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ
عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ۝ فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ۝ وَإِبْرَاهِيمَ إِذْ قَالَ
لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ۝ إِنَّمَا نَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا
وَتَخْلَعُونَ عَنْهَا ۖ وَإِنَّ الَّذِينَ يَتَّبِعُونَ مِنْ دُونِ اللَّهِ لَأَيِّمٌ لِّكُوفٌ ۖ لَّكُمْ فِيهَا فَاغْتَوَا عِنْدَ اللَّهِ الرَّزْقَ
وَالْعِبَادَةَ وَأَشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ۝ وَإِنْ تَكْذِبُوا فَعِدَّتْ كَذِبُ أُمَمٍ مِّن قَبْلِكُمْ ۖ وَمَا عَلَيَّ

12. (وقال . . . لكذبون) And those who disbelieve say to those who believe.³⁸¹ follow our way, and we shall surely bear your sins; whereas they shall not bear aught of their sins; verily they are the liars.

13. (وليسحملن . . . يفترون) And assuredly they shall bear their loads³⁸² and other loads besides their own loads,³⁸³ and surely they shall be questioned on the Day of Resurrection concerning what they were wont to fabricate.

SECTION 2

14. (ولقد . . . ظلمون) And assuredly We sent Nūh to his people.³⁸⁴ Then he stayed among them for a thousand years, less fifty years;³⁸⁵ and then the deluge overtook them,³⁸⁶ while they were wrongdoers.³⁸⁷

15. (فأنجيه . . . للعالمين) Then We delivered him and those with him in the ark, and made it³⁸⁸ a sign to the worlds.

16. (وتلمون . . . إبراهيم) And We sent Ibrāhīm. Recall when he said to his people:³⁸⁹ worship Allah and fear Him; that is best for you if you but know.

17. (إنما . . . ترجعون) You worship only images instead of Allah, and it is a fiction you have created. Verily those whom you worship instead of Allah own no provision for you.³⁹⁰ So seek provision with Allah³⁹¹ and worship Him,³⁹² and to Him give thanks; to Him you shall be returned.³⁹³

381. Perhaps quite frivolously, perhaps as a matter of false doctrine.

382. (of sins). ائمال 'also signifies . . . Sins' (LL).

383. i. e., the guilt of seducing others, which shall be added to the guilt of their own obstinacy, without diminishing the guilt of such as shall be seduced by them.

384. See P. VIII. n. 509.

385. 'And all the days of Noah were nine hundred and fifty years: and he

died.' (Ge. 9: 29) According to the Jewish traditions, 'Noah should have lived 1000 years; but he gave Moses fifty years.' (JE. IX. p. 322).

386. See P. XII. n. 115.

387. (and persisted in infidelity).

388. *i. e.*, the story of Noah.

389. See P. VII. 527.

390. *i. e.*, your excuse that they are indispensable for your national support is purely fictitious.

391. (as He is the only Nourisher, the only Provider, the only Sustainer).

392. (as He is the only God).

393. (so He alone can inflict punishment).

الرَّسُولِ إِلَّا الْبَلَاءُ الْمُبِينُ ۝ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ يَعَذِّبُ مَنْ يَشَاءُ وَيَرْحِمُ مَنْ يَشَاءُ ۝ وَإِلَيْهِ تُقْلَبُونَ ۝ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكْسِبُونَ ۝ مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يُؤْمِنُونَ ۝ وَقَالَ

18. (وان . . . المين) And if you belie *me*, then communities before you have belied; ^{99t} and naught is upon the messenger but a manifest preaching.

19. (ارالم . . . يمر) Do they not³⁰⁵ see how Allah originates creation?³⁰⁶ And then He shall restore it;³⁰⁷ surely that is easy for Allah.

20. (قُلْ . . .) Say thou:³⁹⁸ go about in the land, and see how He originated creation, and then Allah will bring another production;³⁹⁹ verily Allah is Potent over everything.

21. (يَذِبُ ... قَلْبُون) He shall chastise whom He will,⁴⁰⁰ and shall show mercy to whom He will;⁴⁰¹ and to Him⁹⁰² you shall be returned.⁴⁰³

22. And you cannot escape ⁴⁰⁴ in the earth⁴⁰⁵ nor in the heaven,⁴⁰⁶ and for you there is no friend and helper besides Allah.

SECTION 3

23 (والذين . . . اليم) Those who disbelieve in the signs of Allah and in *their* meeting with Him, they shall despair of My mercy,⁴⁰⁷ and they! theirs shall be an afflictive torment.

24. (فَاكَانَ . . . يُؤْمِنُونَ) Then the answer of his⁴⁰⁸ people was naught but that they said:⁴⁰⁹ slay him, or burn him. Then Allah rescued him from the fire:⁴¹⁰ herein are signs⁴¹¹ for a people who believe

394. (their apostles likewise).

395. *i. e.* the Makkan pagans. These five intervening verses from 19 to 23 are parenthetical, addressed by God to the Makkans.

396. (from nothing).

397. (on the Day of Resurrection).

398. (O Prophet!).

399. (in the Hereafter).

400. (in His justice).

401. (in His mercy).

- 402. (and unto none else).
- 403. (so He is the sole Arbiter).
- 404. (His reach).
- 405. (by hiding yourself thereunto).
- 406. (by fleeing thereto). *Cf.* the OT:—'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there. (Ps. 139: 7, 8).
- 407. (on the Judgment-Day). When they are face to face with reality and come to realise that they have no capacity left in themselves to receive the loving-kindness of their Creator.
- 408. *i. e.*, Abraham's. The narrative that was left at verse 18 is now resumed.
- 409. (among themselves).
- 410. See P. XVII. nn. 148, 149.
- 411. (of His Omnipotence).

مَنْ خَلَقَ... أَنْفَعُكُمْ...

إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمُ بِبَعْضٍ
وَيَكْفُرُ بَعْضُكُمُ بِبَعْضٍ وَمَا وَكُمُ النَّارُ وَمَا لَكُمُ مِنْ نَاصِرِينَ ۝ فَاذْكُرُوا لَوْ طُوتَ لَقَالَ إِنِّي مُهَاجِرٌ إِلَى
رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ
وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝ وَلَوْ طُوتَ لَقَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ
الْفَاحِشَةَ مِمَّا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ۝ أَفَبِكُمْ لَتَأْتُونَ الذُّجَالَ وَتَقْطَعُونَ السَّبِيلَ
وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ ۝

25. (وقال . . . نصيرين) And he said: you have taken images instead of Allah out of affection between you⁴¹² in the life of this world; but on the Day of Resurrection⁴¹³ you will deny each other and you shall curse each other;⁴¹⁴ and your resort shall be the Fire, and you shall have no helpers.

26. (تأمن . . . الحكيم) And Lūt believed in him. And he⁴¹⁵ said: verily I will flee⁴¹⁶ to my Lord;⁴¹⁷ verily He is the Mighty,⁴¹⁸ the Wise.⁴¹⁹

27. (ورحمنا . . . الصالحين) And We bestowed on him Is-hāq and Yāqūb,^{419-A} and We assigned prophecy and the Book to be among his posterity, and We vouchsafed to him his reward in this world,^{419-B} and in the Hereafter he shall be of the righteous.

28. (ولوطاً . . . العالمين) And Lūt⁴²⁰ Rec'd// when he said to his people: you commit an indecency in which none has preceded you in the worlds.⁴²¹

412. i. e., for mutual regard and friendship. National and tribal gods are very often maintained with a view to preserving national unity and to cement tribal solidarity.

413. (when face to face with stern realities).

414. (forsaking and denying one another).

415. i. e., Abraham.

416. (away from my home).

417. i. e., for a place which my Lord has commanded me, 'Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' (Ge. 12: 1).

418. i. e., Able to protect me.

419. i. e., Able to guide me.

419-A. So his progeny alone have been the progenitors of Revealed religions.

419-B. i. e., blessed him with Our grace.

420. See P. VIII. n. 561.

421. See P. VIII. n. 563.

الْمُفْسِدِينَ

إِنَّا مُنْزِلُونَ

إِلَّا أَنْ قَالُوا اطَّيَّبْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ۝ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ
أَهْلَهَا كَانُوا ظَالِمِينَ ۝ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا
امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ۝ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقًا بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا
تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيُونَ ۖ وَأَهْلَكَ إِلَّا امْرَأَتَكَ ۖ كَانَتْ مِنَ الْغَابِرِينَ ۝ إِنَّا مُنْزِلُونَ عَلَى
أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ۝ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ

29. (انتم . . . الصادقين) You go in indeed to males,⁴²² and you rob on the highway,⁴²³ and you commit what is disreputable in your assembly.⁴²⁴ The answer of his people was naught but that they said:⁴²⁵ bring thou Allah's chastisement on us, if thou art of the truthful.

30. (قال . . . المفسدين) He said: Lord! give me victory over the corrupt people.

SECTION 4

31. (ولما . . . ظلمين) And when Our envoys⁴²⁶ came to Ibrāhīm with the glad tidings,⁴²⁷ they said: we are about to destroy the inhabitants of that city:⁴²⁸ verily its inhabitants have become wrongdoers.⁴²⁹

32. (قال . . . الغابرين) He said but there is Lūt⁴³⁰. They said: we know very well who is therein; we are to deliver him and his household, save his wife; she is to be of the lingerers.⁴³¹

33. (ولما . . . الغابرين) And when Our envoys came to Lūt, he was distressed on their account⁴³² and felt straitened on their account.⁴³³ They said:⁴³⁴ have no fear and do not grieve; verily we⁴³⁵ are to deliver thou and thy household save thy wife; she is to be of the lingerers.

34. (إنا . . . يفسقون) Verily we are about to bring down upon the inhabitants of this city a scourge from the heaven, for they have been transgressing.⁴³⁶

422. See P. VIII. n. 564.

423. The sodomites either robbed and murdered the foreigners, or they unnaturally abused their bodies.

424. Their meetings were scenes of obscenity and indecency. They conducted themselves riotously in public.

425. (defiantly).

426. i. e., angels in human form.

427. (of the birth of his son Isaac).

428. *i. e.*, comprising the populations of Sodom and Gomorrah. (See P. VIII. n. 572; P. XII. n. 212.)

429. 'The inhabitants of the cities of the plain worshipped the sun and the moon.' (J.E. XI. p. 424) See P. VIII. n. 572; P. XII. n. 251.

430. ———a man so righteous; a prophet of God——

431. See P. VIII. n. 571.

432. *i. e.*, at their coming, as they appeared in the shape of beautiful youths which must needs excite the lust of the people of Sodom.

433. See P. XII. n. 231.

434. (relieving him of anxiety).

435. (as the messengers of God).

436. (and have continued to be ungodly and defiant).

Research sent out to locate the Cities of the Plain are convinced that three of them, Sodom, Gomarrah and Zoar, stood in the south-east corner of the Dead Sea, . . . but now of course beneath the sea.' (EBr. VII. pp. 99-100) See P. VIII. nn. 572, 574; P. XII. n. 251.

438. See P. VIII. n. 576.

439. *لج* has also the meaning of 'fear'.

440. See P. XII. n. 255.

441. (and dead).

442. (We also destroyed).

443. See P. VIII. n. 523.

444. See P. VIII. n. 542.

445. (even now). The Arab caravans used to pass by the ruins of these peoples when travelling to and from Syria and Yemen.

446. *i. e.*, from what yet remains of their dwellings.

447. (of religion and piety).

448. 'And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill; or they clearly perceived when they did what they did, that the result thereof would be their punishment.' (LL). Or it may mean: Although they were men of intelligence and understanding yet as they did not exert their will to believe, they remained strayed. (Th).

449. (likewise We destroy).

450. See 312 above.

451. See P. I. n. 205.

452. See 100 above.

453. (of his apostleship).

454. (and therefrom they blinded themselves to the evidences of God).

455. *i. e.*, Our vengeance.

أَمْ يَخْلَقُ

الْعَالَمِينَ

كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ إِتَّخَذَتْ بَيْتًا وَإِنْ أَوْهَنَ الْبُيُوتِ لَبِثَتْ الْعَنْكَبُوتُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿٤٤﴾

40. (فكلا . . . يظلمون) Each of them We laid hold of for his sin⁴⁵⁶ Of them were some⁴⁵⁷ on whom We sent a violent wind; and of them were some^{457-A} who were overtaken by a shout; and of them were some^{457-B} with whom We sank the earth; and of them were some^{457-C} whom We drowned. Allah was not such as to wrong them, but themselves they were wont to wrong.

41. (مثل الذين . . . يعلمون) The likeness of those who take *other* patrons than Allah is as the likeness of the spider⁴⁵⁸ which takes to herself a house.⁴⁵⁹ And the frailest of all houses is the spider's house,⁴⁶⁰ if they but knew.⁴⁶¹

42. (إن الله . . . العزيز الحكيم) Verily Allah knows whatsoever they invoke beside Him. And He is the Mighty, the Wise.

43. (وتلك . . . العالمون) And these similitudes! We propound them for mankind and none understands them⁴⁶² save men of learning.

44. (خلق . . . للؤمنين) Allah has created the heavens and the earth with a propose,⁴⁶³ verily in them⁴⁶⁴ is a sign⁴⁶⁵ for the believers.

456. ب here is demonstrative of cause, signifying 'for' or 'because of'.

457. (like the people of Aād).

457-A. (like the people of Thamūd)—

457-B. (like Korah).

457-C. (like the people of Pharaoh and Hāmān).

458. (in frailty and speedy destruction). Spiders are cosmopolitans, being found in about every country. 'Except in the extreme north and south, and on the top of the highest mountains, where there is no insect life as food-supply, spiders are found all over the world, even in isolated oceanic islands.' (EBr. XXV. p. 663, 11th Ed.) The number of these varieties 'in Palestine and Syria is very large.' (DB. IV. p. 611) According to the Jews, the spider is the creature most hated of man.' (JE. VI. p. 607).

459. 'So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.' (Job. 8: 13-15) 'They hatch cockatrice' eggs, and weave the spider's

web. . . . Their webs shall not become garments, neither shall they cover themselves with their works : their works are works of iniquity, and the act of violence is in their hands. (Is. 59 : 5, 6).

460. 'The spider's web is twice referred to in the Old Testament as an emblem of useless doings and vain hopes. . . . The Talmūd likewise uses the cobweb in a comparison : "Passion is at first like the web of the spider, but afterwards it grows as strong as the ropes of a wagon." ' (JE. VI. p. 606).

461. *i. e.*, had they known this they would not have worshipped the idols at all.

462. *i. e.*, profit by them.

463. *i. e.*, perfect in every little detail of design and execution.

464. *i. e.*, in this superb act of Creation.

465. (of His omnipotence).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُتَكَلِّمِينَ

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۝ وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَالْهِنَا وَالْهَكْمُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ۝ —
وَكَذَلِكَ أُنْزِلْنَا إِلَيْكَ الْكِتَابُ ۚ فَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ۝ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخِطُّهُ بِيَمِينِكَ إِذْكَارَ تَابِ الْمُبِطُونَ ۝ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ يَتْلُونَهَا لِيُؤْمِنُوا بِالْعِلْمِ

PART XXI

SECTION 5

45. (اتل . . . تصنعون) Recite thou¹ what has been Revealed to thee² of the Book and establish thou the prayer;³ verily prayer⁴ forbids indecency⁵ and dishonour.⁶ And the remembrance of Allah⁷ is the highest.⁸ And Allah knows what you perform.⁹

46. (ولا . . . ملون) Do not dispute¹⁰ with the people of the Book unless in the best manner,¹¹ save with those of them who do wrong;¹² and say: we believe in what has been sent down to us and in what has been sent down to you,¹³ our God and your God is One,¹⁴ and to Him we are submissive.¹⁵

47. (وكذلك . . الكفرون) Likewise¹⁶ We have sent down the Book to thee, so those to whom We vouchsafed the Book¹⁷ believe in it,¹⁸ and some of these¹⁹ also believe in it. And none gainsay Our signs²⁰ except the infidels.²¹

48. (وما . . المبطون) And before it thou²² hast not been reading any book²³ nor hast thou been inscribing it²⁴ with thy right hand.²⁵ for then followers of falsehood might have doubted.²⁶

1. (to the people by way of preaching).
2. (O Prophet!).
3. (to serve as a model in practical religion).
4. i. e., the Islamic prayer, as contradistinguished from the pagan worship.

5. This brings to mind, by way of contrast, the strong connection that has very frequently existed between obscenity and the acts of worship as ordained by the so-called religions of the world. In many of them even prostitution appears to have been not merely tolerated but encouraged. 'In Egypt, Phoenicia, Assyria, Chaldea, Canaan and Persia, the worship of Isis, Moloch, Baal, Astarte, Mylitta and other deities consisted of the most extravagant sensual orgies, and the temples

were merely centres of vice. In Babylon some degree of prostitution appears to have been even compulsory and imposed upon all women in honour of the goddess Mylitta. In India the ancient connection between religion and prostitution still survives.' (EBr. XXV, p. 458, 11th Ed.) 'The Kedesoth mentioned in the Bible were prostitutes attached to the Canaanite temples, and were held in the highest reverence by the worshippers. Temple prostitutes, in all countries, and at all times, have been highly thought of.' (Scott, *History of Prostitution*, p. 10) 'In its earlier phases prostitution was always associated with religion; and there seem strong grounds for the assumption that the first brothels were run by priests.' (p. 59).

6. That the Islamic prayer is a powerful means of moral elevation and the purification of the heart has been recognised at all hands, and is almost a truism. But its value in other spheres is also well-merited. 'Von Kremer rightly sees in the salat', says Noeldeke, 'a substitute, to some extent, for military drill. In the ceremony the Arabs, hitherto wholly unaccustomed to discipline, were obliged *en masse* to repeat the formulae with strict exactitude after their leader and to copy every one of his movements, and any man who was unable to perform the salat with the congregation was none the less bound to strict compliance with the form of prayer in which he had been instructed.' (HHW. VIII. p. 14) And in the words of a distinguished American psychologist: 'All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain how this miracle was worked. There can be little doubt that one of the most effective means was prayer. The five daily prayers, when all the faithful wherever they were, alone in the grim solitude of the desert or in vast assemblies in the crowded city, knelt and prostrated themselves towards Mecca, uttering the same words of adoration for the one true God and of loyalty to His Prophet, produce an overwhelming effect upon the spectator, and the psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous.' (Dennison, *Emotion as the Basis of Civilization*, 274-275).

7. (which the Islamic act of prayer involves from the beginning to the end).

8. i. e., highest in estimation and rank.
9. (and shall requite accordingly).
10. (O Muslims!).
11. i. e., without ill language or passion; in the mildest manner.
12. (to you, and are wantonly aggressive).
13. i. e., old Scriptures.
14. (and the same proclaimed by the same set of prophets).
15. (so you also ought to submit to Him and His religion).
16. i. e., as to the older prophets.
17. This refers to the fairminded section of the Jews and Christians.

الكتب is here used in the generic sense, and means the class of revealed Books.

18. *i. e.*, in the Qur'ān.
19. *i. e.*, Arab pagans.
20. (after Our clear arguments and evidences).
21. *i. e.*, the most obstinate and inveterate enemies of the truth.
22. (O Prophet!).
23. *i. e.*, before the revelation of the Qur'ān. That the holy Prophet was illiterate, and could neither read nor write is an admitted historical fact, questioned only by a few modern traducers of Islam. See Appendix IV at the end of the book.
24. *i. e.*, my book.
25. 'His youth had never been instructed in the arts of reading and writing.' (GRE. VI. p. 220) 'As to acquired learning, it is confessed he had none at all.' (SPD. p. 73) 'It is probable that he could neither read nor write.' (Palmer, 'The Quran.' Intro. p. XLVII) 'There is no evidence that he was able to read.' (EBr. XIII. p. 483) 'It is certain that he had neither read the Bible nor any other books.' (HHW. VIII. p. 11).
26. (the Divine origin thereof). Thus testifies a modern Christian:—'If he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle.' (Rodwell, 'The Koran,' Preface p. XIII) مِثْل is 'one who says a thing in which is no truth or reality; one who embellishes speech with lies; one who says, or does, false, or vain things.' (LL).

الْعَنَكَبُوتُ

اَنْزَلَ مَا اَنْزَلَ

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ۝ وَقَالُوا لَوْلَا اُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ اِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَاِنَّمَا اَنَا نَذِيرٌ مُبِينٌ ۝ اَوْ لَمْ يَكْفِهِمْ اَنَّا اَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ اِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ۝ قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْاَرْضِ وَالَّذِينَ اٰمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ اُولَٰئِكَ هُمُ الْخٰسِرُونَ ۝ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَا اَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَٰكِنَّ تَعَهُمُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَاِنْ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ۝ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُولُ ذُوْقُوا

49. (يَل... الظالمون) Ayel it²⁷ is itself manifest signs²⁸ in the breasts of those who have been vouchsafed knowledge; and none gainsay Our signs except the wrong-doers²⁹

50. (وَقَالُوا... مبین) And they³⁰ say, why are not signs,³¹ sent down unto him from his Lord?³² Say thou: signs are with Allah only, and I am but a manifest warner³³

51. (اولم... يؤمنون) Does it not suffice with them³⁴ that We have sent down to thee the Book to be recited to them?³⁵ Verily herein³⁶ is a mercy and an admonition to a people who believe.³⁷

SECTION 6

52. (قل... الخرون) Say thou:³⁸ Allah suffices as a witness between me and you. He knows whatever is in the heavens and the earth; and they who believe in falsehood³⁹ and disbelieve in Allah, these! they shall be the losers.

53. (وَيَسْتَعْجِلُونَكَ... همرون) And they ask thee to hasten on the torment.⁴⁰ And had there not been a term appointed,⁴¹ the torment would surely have come to them. And surely it shall come upon them while they perceive not.

54. (يَسْتَعْجِلُونَكَ... بالكافرين) They ask thee to hasten on the torment; and verily the Hell is about to encompass⁴² the infidels

27. i. e., the Holy Qur'ān.

28. —composed as it is of many parts, and every part thereof is a self-evidencing sign—

29. i. e., the wilfully blind.

30. i. e., the pagans of Makka.

31. (such as we specify).

32. See P. I. nn. 533, 534; P. VII. nn. 374, 681; P. XIII. n. 223.
33. (and the prophetic office has no necessary connection with wonders of human choice).
34. *i. e.*, is it not sufficient to carry conviction to them?
35. (over and over again).
36. *i. e.*, in the great miracle of the Qur'ān.
37. *i. e.*, this miracle of the Qur'ān with the excellence of its doctrine is far superior to any miracles with only a thaumaturgic value.
38. (O Prophet! as the final reply).
39. إبليس is also Iblis.' (LL).
40. See P. XVII. n. 397; 398
41. (for that doom in the foreknowledge of God).
42. Or 'hath (already) encompassed.'

الْعَالَمِينَ

أَنْتُمْ تَعْمَلُونَ

مَا كُنْتُمْ تَعْمَلُونَ ۖ يٰٓعِبَادِىَ الَّذِينَ آمَنُوا إِنَّ أَرْضِىَّ وَاسِعَةٌ ۖ فَإِنِىَّ فَاعْبُدُونِ ۖ كُلُّ نَفْسٍ ذَاقَتْ مَوْتَ تَدْرِكُهَا ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَافًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۖ خَالِدِينَ فِيهَا ۖ نِعْمَ أَجْرُ الْعَامِلِينَ ۖ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۖ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِيشًا ۖ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ۖ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّى يُؤْفَكُونَ ۖ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَ يَقْدِرُ لَهُ ۖ إِنَّ اللَّهَ كَلَّ شَيْءٍ عَلَيْهِمْ ۖ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً

55. (يَوْم . . . تَعْمَلُونَ) on the Day whereon the torment shall cover them from above them and from underneath their feet, and He shall say: taste⁴³ what you have been working!

56. (يَعْبَادِ . . . فاعبدون) O May bondmen who believe! verily My earth is wide, so worship Me alone.⁴⁴

57. (كُل . . . ترجعون) Every soul shall taste of death;⁴⁵ then unto Us you shall be returned.⁴⁶

58. (وَالَّذِينَ . . . العاملين) And those who believe and work righteous deeds—them We will surely settle in lofty dwellings of the Garden whereunder rivers flow; they shall be abiders therein.⁴⁷ Excellent is the reward of the workers⁴⁸ —

59. (الَّذِينَ . . . يتوكلون) who persevere⁴⁹ and trust in their Lord.

60. (وَكَايِن . . . العلم) And how many a moving creature there is that bears not its provision.⁵⁰ Allah provides for it and for you.⁵¹ And He is the Hearer, the Knower.

61. (وَأَنَّى . . . يؤفكون) And wert thou to ask them:⁵² who has created the heavens and the earth and has subjected the sun and the moon?⁵³ they would surely say: Allah.⁵⁴ How then are they deviating?⁵⁵

62. (اللَّهُ . . . علم) Allah expands provision for whom He will⁵⁶ of His bondmen and stints it for him.⁵⁷ Verily Allah is the Knower of everything.⁵⁸

43. (the fruits of).

44. i. e., if you cannot practise the true religion in one particular city or country, emigrate into another, where you may serve God properly; for the earth is wide enough and you can easily find a place of refuge.

45. A warning to the infidels and a glad tidings to the believers.

46. (for requital).

47. (for ever).

48. (of righteousness).

49. (with patience, and endure hardships in the cause of God).

50. (on its back, and yet is sustained by God).

51. So why will He not provide for those who emigrate from their homes for the sake of religion. Cf. the NT:—'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they?' (Mt. 6: 26) 'Consider the ravens: for they neither sow nor reap; which neither have store house nor barn; and God feedeth them: how much more are ye better than the fowls! (Lk. 12: 24) Cf. also in the OT, Job. 38: 41, and Ps. 147: 9.

52. i. e., the Makkan pagans.

53. (to serve their courses).

54. Thus precluding with their own mouth the possibility of the godhead of the sky, the earth, the sun and the moon.

55. (from the truth by acknowledging other gods).

56. (in accordance with His perfect knowledge and wisdom).

57. (if and when He wills).

58. He perfectly knows the needs and requirement of His creatures.

قُلْ مَا تَدْعُوهُ

فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لِيَقُولَنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝ وَهَٰذِهِ الْحَيَاةُ الدُّنْيَا ۖ الْآلَهُوُّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ ۝ فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ۝ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ وَلِيَسْتَتَعَوَّاهُمْ قِسْوَ يَعْلَمُونَ ۝ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مِمَّا ۖ وَيَتَخَفَتِ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۝ وَالَّذِينَ جَاهَلُوا فِتْنَانَا لَنَنزِلهنَّ فِي سُبُلِنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝

وَالَّذِينَ

63 (وَأَن . . . يَفْلَتَانِ) And wert thou⁵⁹ to ask them: who sends down water from the sky, and therewith revives the earth after its death? they would surely say: Allah⁶⁰ Say thou: a// praise to Allah! Ayel most of them reflect not.⁶¹

SECTION 7.

64. (وَمَا . . . يَعْلَمُونَ) And this life of the world⁶² is but sport and play.⁶³ Verily the home of the Hereafter — — that is life indeed, if they but know!

65. (مَاذَا . . . يَشْرِكُونَ) So⁶⁴ when they mount upon the ship they call on Allah making faith pure for him;⁶⁵ then when He delivers them safely on the land, lol they associate.⁶⁶

66. (لِيَكْفُرُوا . . . يَعْلَمُونَ) So that they become ingrate for what We have vouchsafed to them, and that they enjoy themselves;⁶⁷ but presently they shall know.⁶⁸

67. (أَوَلَمْ . . . يَكْفُرُونَ) Do they not see that We have appointed an inviolable sanctuary,⁶⁹ while men are being snatched away⁷⁰ round about them?⁷¹ In falsehood would then they believe, and unto favours of Allah would they be ingrate?⁷²

68. (وَمَنْ . . . يَكْفُرِينَ) And who is greater wrong-doer than he who forges a lie against Allah⁷³ or belies the truth when it comes to him?⁷⁴ Will there not be in the Hell an abiding-place of the infidels?⁷⁵

69. (وَالَّذِينَ . . . الْمُحْسِنِينَ) And those who strive hard in Us,⁷⁶ We shall surely guide them in Our paths;⁷⁷ verily Allah⁷⁸ is with the well-doers.⁷⁹

59. (O Prophet!).

60. Thus precluding with their own mouth the possibility of a rain-god or vegetation-god.

61. (and do not exercise their reason even to reach obvious conclusions).

62. (which the materialist and the ungodly have ever so valued).

63. i. e., unreal, unsubstantial and illusory, if viewed as an end in itself;

but very real and substantial, if viewed as a prelude to the life of the Hereafter.

64. *i. e.*, in accordance with their verbal acknowledgment of the One True God.

65. See P. XI. n. 218.

66. (others in His worship). See P. XI. n. 219.

67. (with the delights of this world for a season).

68. (the effects of their action).

69. *i. e.*, the territory of Makka and its inviolable suburbs.

70. *i. e.*, oppressed and assailed.

71. *i. e.*, in place outside the sanctuary of Makka.

72. (associating with Him partner-gods).

73. (unsupported as it is by reason or sense).

74. (supported as it is by reason and justice).

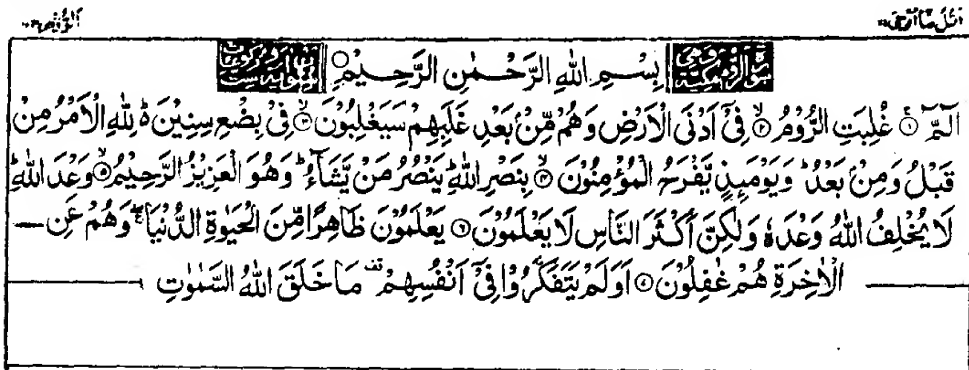
75. *i. e.*, for such ungrateful, unreasonable rebels.

76. *i. e.*, in Our cause.

77. Note that mere sincere search after God and His truths, apart from all consequences, is promised reward. Sincerity of purpose is the main thing, good results would follow of themselves.

78. (in His mercy and loving kindness).

79. (both in this world and the Hereafter).



Sūrat-ur-Rūm

The Byzantians⁸⁰ XXX

(Makkan, 6 Sections and 60 Verses)

In the name of Allah, Compassionate, the Merciful.

SECTION 1

1. (الم) Alif. Lām. Mīm.⁸¹
2. (غلبت الروم) The Byzantians have been overcome.⁸²
3. (في . . . سينلون) in a nearer land,⁸³ and they, after being overcome, shall soon overcome;⁸⁴
4. (في . . . المؤمنون) in some few years.⁸⁵ Allah's is the command,⁸⁶ before and after, and on that day⁸⁷ the believers shall rejoice,⁸⁸
5. (ينصر الله . . . الرحيم) in Allah's succour,⁸⁹ He succours whom He will.⁹⁰ And He is the Mighty,⁹¹ the Merciful.⁹²
6. (وعده الله . . . يعلمون) This is Allah's promise and Allah does not fail His promise. Yet most men know not.⁹³
7. (يعلمون . . . غفلون) They only know the outside appearance of the life of the world,⁹⁴ and they! of the Hereafter they are neglectful.⁹⁵

⁸⁰. الروم stands for the Byzantine Empire. The Eastern and independent part of the old Roman Empire, existing from 395 to 1453 A. D. The chronology of this Sūra is significant. It was revealed about the 7th or the 6th year before the Hijrat, corresponding to 615-16 of the Christian era, when the tide of Persian conquest over the Roman Empire was running strong. . . . At that time it seemed outside the bounds of human possibility, even to one intimately acquainted with the inner resources and conditions of the Persian and Roman armies and empires, that the tables would be turned and the position reversed within the space of eight or nine years. . . . Then was this passage XXX. 1-6 revealed, clearly foreshadowing the

final defeat of Persia as a prelude to the destruction of the Persian Empire. There is no doubt about the prophecy and its fulfilment. For the exulting Pagans of Mecca laid a heavy wager against the fulfilment of the prophecy with *Hadhrat* Abū Bakr, and they lost it on its fulfilment.' (AYA).

81. See P. I. n. 28.

82. (by the Persian in the years 614-615 C. E., and thereabout.

83. *i. e.*, in a territory which is nearer than the Persians Empire to Arabian frontier; in Syria and Palestine.

84. 'In the midst of the Persian triumphs, he (the Prophet) ventured to foretell that, before many years should elapse, victory would again return to the banners of the Romans. At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years (A.D. 610-622) of Heraclius announced the approaching dissolution of the empire.' (GRE. V. p. 74) 'The prophecy, as we have seen, was justified by the event.' (Muir, *op. cit.*, p. 123) Even modern European historians speak of the event as 'almost a miracle.'

85. *بضع* is any number under ten, or to be exact, from three to nine. *بضع في* means 'in from three to nine years.' (LL).

86. *i. e.*, disposal of the affair. 'The task before Heraclius was incredibly difficult. Experienced officers, disciplined troops, money above all, were wanting. Disaster followed disaster. . . . The end seemed at hand. Despair wrought almost a miracle. . . . It was not till 622 that Heraclius was at last free to launch his attack. . . . Next year he drove straight at Media. Year after year success followed success. He penetrated victoriously farther into the heart of Persia than any Roman commander before him.' (UHW. IV. pp. 2273-2274) The Persian victory was thus completely nullified and reversed within nine years.

87. *i. e.*, when the prophecy is fulfilled.

88. (with the unconscious prospect of a still greater victory—the annihilation of the Byzantine Christians themselves by the Muslims under the second Caliph 'Umar). 'The idol of the army and the people, Heraclius returned in 628 to Constantinople, unconscious of the rise, in remote Arabia, of a menace far more terrific than that which he had so gloriously broken—the world-shaking menace of Islam. For the Prophet had arisen on whose death four years later the flood-gates would be opened.' (UHW. IV. p. 2274).

89. 'Abū Bakr, on this passage appearing, laid a wager of ten camels with Obei Ibn Khalaf, that the Persians would be beaten within three years. Mohammed desired him to extend the period to nine years, and to raise the stake. This Abū Bakr did, and in due time had won hundred camels from Obei's heirs.' (Muir, *op. cit.*, p. 123, F. N.).

90. (in accordance with His infinite Wisdom).

91. *i. e.*, Able to inflict punishment on the infidels.

92. *i. e.*, Ready to aid the believers.

93. (the might and veracity of God, and do not understand the working of His decrees).

94. *i. e.*, they recognise only the apparent laws of the physical, phenomenal world.

95. (and never reflect on its proofs and evidences).

الْمُتَّقِينَ

الْمُتَّقِينَ

قَالِ الْأَرْضُ وَمَا بَيْنَهُمَا إِلَّا بَأْحِقُّ وَاجِلٍ مُّسَمًّى وَإِنْ كَثُرَ بَرَاهِنُ النَّاسِ بِلِقَائِي رَبِّهِمْ لَكَيْفَ هُمْ ۝ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسَاءُوا وَالشُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ۝ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ۝ وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا —
بَشُرَكَائِهِمْ كَافِرِينَ ۝ وَيَوْمَ تَقُومُ السَّاعَةُ

8. (اولم . . . لكفرون) Do they not ponder in their minds. Allah has not created the heavens and the earth and what is in-between except with a purpose⁹⁶ and for an appointed term?⁹⁷ And verily many men are unbelievers⁹⁸ in the meeting of their Lord.

9. (يظلمون . . . اولم) Have they⁹⁹ not journeyed in the land¹⁰⁰ and observed how has been the end of those¹⁰¹ before them?¹⁰² Those were stronger¹⁰³ than these in power and they broke up the earth¹⁰⁴ and they inhabited it with greater affluence than these have inhabited it, and their messengers came to them with evidences¹⁰⁵ And Allah was not one to wrong them, but themselves they were wont to wrong¹⁰⁶

10. (نم . . . يستهزئون) Then the end of those who committed evil was evil,¹⁰⁷ for they belied the signs of Allah, and they were wont to mock at them.

SECTION 2

11. (الله . . . ترجعون) Allah originates the creation,¹⁰⁸ then He shall restore it,¹⁰⁹ then to Him you shall be returned.¹¹⁰

12. (وجوم . . . المجرمون) And on the Day whereon the Hour arrives the culprits will be dumb-struck.¹¹¹

13. (ولم . . . كفرون) And not from their associate-gods there will be intercessors for them, and they will be unbelievers¹¹² to their associate-gods.

96. (in accordance with His definite universal Scheme).

97. So everything will perish sooner or later, and due requital will follow.

98. (due to their lack of reflection).

99. i. e., the Makkans.

100. i. e., either to Syria in the north, or to Yaman in the south.

101. (of the ungodly peoples).

102. *i. e.*, they would have found these lands filled with the ruins of old civilizations destroyed on account of their corruption.

103. *i. e.*, the Makkans.

104. (for tillage).

105. (which they rejected to their own ruin).

106. (by their obstinate infidelity).

107. (in the Hereafter).

108. (for the first time).

109. *i. e.*, He shall once again bring into being and reproduce all His creation in the Hereafter.

110. (for requital).

111. (in bewilderment, and shall not be able to return an answer, when face to face with the realities).

112. *i. e.*, the infidels on the Day will deny and renounce all false worship.

أَنفَلَمَا أَفْهَمُوا

الزُّمَرِ

يَوْمَئِذٍ يَتَفَرَّقُونَ ۖ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ۖ وَأَمَّا الَّذِينَ كَفَرُوا وَلَكُوا
بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ ۖ فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۖ وَلَهُ
الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُخْرِجُ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ۖ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْتَشِرُونَ ۖ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۖ وَمِنْ آيَاتِهِ خَلْقُ

14. (وهم . . . يتفرقون) On the Day whereon the Hour arrives, that day they¹¹³ will be separated.¹¹⁴

15. (فاما الذين . . . يحبرون) Then as for those who believed and worked righteous *deeds*; they shall be in a meadow made happy.

16. (واما . . . يحضرون) And as for those who disbelieved and belied Our signs and the meeting of the Hereafter --- these shall be brought to the torment.

17. (فسبحن . . . تصبحون) So hallow Allah¹¹⁵ when you enter the night¹¹⁶ and when you enter the morning¹¹⁷

18. (وله . . . تظهرون) And His is *all* praise in the heavens and the earth, and at sun's setting¹¹⁸ and decline and when you enter the noon.¹¹⁹

19. (يخرج . . . تخرجون) He brings forth the living from the lifeless,¹²⁰ and He brings forth the lifeless from the living,¹²¹ and He revives the earth after its death, and thus you *too* will be brought forth.¹²²

SECTION 3

20. (ومن . . . تنتشرون) Or His signs¹²³ is that He created you of dust, and then lo! you are humankind spreading yourselves.¹²⁴

21. (ومن . . . يتفكرون) And of His signs is, that He created for you from yourselves¹²⁵ mates that you may find repose in them,¹²⁶ and He set between you affection and mercy,¹²⁷ verily in this are signs¹²⁸ for a people who ponder.

113. i. e., mankind.

114. (from each other as groups of believers and infidels).

115. سبحان is here 'used in the place of the infinitive noun of سبح and جبرأ is understood before it.' (LI).

116. This includes the two evening prayers of *Maghrib* and '*Esha*.'

117. This refers to the *Fajr* prayer. The verse means: 'Therefore perform ye prayer to God, or declare ye the remoteness of God from every imperfection, when ye enter upon the time of evening and when ye enter upon the time of daybreak.' (LL).

118. This refers to the *ʿAsr* (late afternoon) prayer.
119. This refers to the *Zuhr* (early afternoon) prayer.
120. *i. e.*, as a bird from an egg.
121. *i. e.*, as an egg from a bird.
122. (from your graves).
123. *i. e.*, the signs of His power and potency.
124. (far and wide).
125. *i. e.*, of the same species ; of the same human status.

126. The word connotes companionship and mutual love, which is distinct from mere sexual pleasure. This determines the proper status of the wife in Islam. She is not a handmaid, but a lifelong companion of her husband, his consort. Her function is to be, by her words, acts, or by her mere presence, a source of comfort and solace to him. She must constitute the chief consoling, soothing element of his life. And a relation of affection, harmony, and mutual happiness and goodwill ought to subsist between man and wife. Contrast this with the attitude of the early Church. 'We cannot but notice, even in the greatest of the Christian fathers, a lamentably low estimate of women, and consequently of the marriage relationship. Even St. Augustine can see no justification for marriage, except in a grave desire deliberately adopted of having children ; and in accordance with this view, all married intercourse, except for this single purpose, is honestly condemned. . . . This idea of the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, hardly existed, and could hardly yet exist.' (DCA. II. p. 1909) See P. IX n. 348.

127. Which ought to be even truer and deeper motives of marriage than mere sexual harmony. 'Marriage, we must never forget—as too often happens—is more than an erotic union. To the truly ideal marriage there goes not only an erotic harmony but a union of many-sided and ever-deepening non-erotic affection, or community of tastes and feelings and interests, a life in common, a probability of shared parenthood, and often an economic unity.' (Ellis, *Psychology of Sex*, p. 284) 'Complete sex relationship demands relationship of the whole personality of the man, his intelligence, imagination, emotions, will, interest, sentiments and all the rest that go to make up his personality with all those things in the woman. That is why casual or promiscuous physical intercourse can never be complete sex relationship. To be complete, sex-relationship must fulfil these conditions ; it must involve the whole personality of both persons ; it must not impede but assist the growth of both partners ; and thirdly it must give security and permanence of relationship.' (Livia-Noble, *The School Psychologist*, p. 103).

128. (of His power and beneficence).

الْقَوْمِ-

اَنْفُسًا نَافِقِينَ.

السَّمَوَاتِ وَالْأَرْضِ وَاجْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ۝ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ۝ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً ۝ مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ۝ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانُونَ ۝ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ

22. (ومن ... للعالمين) And of His signs are creation of the heavens and the earth,¹²⁹ and the variation of your languages and complexions? ¹³⁰ verily in this are signs for men of knowledge.

23. (ومن ... يسمون) And of His signs are your sleeping¹³¹ by night and day,¹³² and your seeking of His grace?¹³³ verily in this are signs for a people who listen.

24. (ومن ... يعقلون) And of His signs is that He shows you lightning¹³⁴ for a fear¹³⁵ and for a hope,¹³⁶ and sends down from the sky water, and therewith revives the earth after its death;¹³⁷ verily in this are signs for a people who reflect.

25. (ومن ... تخرجون) And of His signs is that the heavens and the earth stand fast by His command,¹³⁸ and thereafter when He calls you, a call from the earth, lo! you shall come forth.

26. (وله ... فتون) His is whosoever¹³⁹ is in the heavens and the earth; all are obedient¹⁴⁰ to Him.

129. 'No doubt the immediate purpose of the Qur'ān in this reflective observation of nature is to awaken in man the consciousness of that of which nature is regarded a symbol. But the point to note is the general empirical attitude of the Qur'ān which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of modern science.' (Iqbal, *op. cit.*, p. 14).

130. This diversity of human language and complexions has been, in the case of the pagan nations both old and new, one of the most potent causes of racial ill-feeling, communal jealousy, and international animosity.

131. A fact of utmost biological significance. 'Now blessing light on him that first invented sleep,' says the author of *Don Quixote*, 'it covers a man all over thoughts and all like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, cold for the hot.' 'The nation's literature,' says another writer, 'abounds in praise like that. . . . To the sufferer tossing from side to side of the bed

there is no need to sing the praise of sleep. He knows how blessed it is.'

132. Nature has appointed certain hours pre-eminently suitable for sleep, when one can get the fullest benefit. Night time is of course the best time, and then come the noon hours.

133. (in the form of livelihood).

134. Which is a wonderful and terrible force of nature.

135. (lest it may strike you).

136. (of rain).

137. The ascription of all these acts to the One true God sweeps off the cobweb of a 'rain-god', a 'wind-god,' a 'thunder-god', etc.

138. He is not only the Creator but also the Preserver.

139. (of angels or other exalted beings) من (who) as a relative pronoun denoting a living being, is to be distinguished from ل (what) denoting inanimate creation.

140. (whether they will or not) See P. I. n. 526.

الزمر-

أَنْزِلْنَا نَحْنُ

الْحَكِيمِ ۖ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَآرِفِكُمْ
فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ۝ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا
أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ۝ نَاقِمٌ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ
اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ مُنِيبِينَ
إِلَيْهِ وَالْقُوَّةَ وَالْقِسْوَ الضَّلُوءَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا كُلُّ حِزْبٍ
بِمَالِكِهِمْ يهْتَمُونَ ۝ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا

27. (وهو . . . الحكيم) And He it is Who originates the creation,¹⁴¹ then shall restore it,¹⁴² and this¹⁴³ is for Him very easy.¹⁴⁴ His is the most exalted similitude in the heavens and the earth,¹⁴⁵ and He is the mighty,¹⁴⁶ the Wise¹⁴⁷

SECTION 4

28. (ضرب . . . يعقلون) He propounds to you a similitude¹⁴⁸ taken from yourselves,¹⁴⁹ Have you, from among those whom your right hand possess,¹⁵⁰ partners in that which We have provided,¹⁵¹ so that you¹⁵² are equal in respect thereof and you fear them as you fear each other?¹⁵³ Thus do We detail the signs¹⁵⁴ for a people who reflect¹⁵⁵

29 (بل . . . نصرين) Aye! those who do wrong¹⁵⁶ follow their own lusts without knowledge¹⁵⁷ Who, then, will guide them whom Allah has sent astray?¹⁵⁸ And for them there will be no helpers¹⁵⁹

30. (نقيم . . . يعلون) So set thou¹⁶⁰ thy face towards the true faith uprightly. And follow thou the constitution¹⁶¹ of Allah¹⁶² according to which He has constituted mankind¹⁶³ and let there be no alteration in Allah's creation.¹⁶⁴ That is the right religion, but most men know not¹⁶⁵

31. (منيبين . . . المشركين) And remain turning penitently to Him, and fear Him, and establish prayer, and be not of the associaters.

32. (من . . . فرحون) Of those who split their religion¹⁶⁶ and become sects,¹⁶⁷ each band¹⁶⁸ is exulting what is with it.

141. (from nothing for the first time).

142. (on the Resurrection day).

143. i. e., this restoration.

144. 'Easier' from the stand-point of man, not of God; for to Him everything is equally easy (Th.). Another view is that *أهون* is not here an adjective of comparison, but 'means *هين*, not implying excess.' (LL).

145. i. e., none in heaven and earth is comparable to Him, seeing He is the Creator of all. In speaking of Him and His attributes we must make use of

the most noble and magnificent expressions we can possibly desire and even then we shall fall far short of the actual reality. Also see P. XIV, n. 229.

146. (so it is easy for Him to bring about the Resurrection).

147. (so He will bring about the Resurrection at its proper time).

148. (to condemn polytheism).

149. *i. e.*, from your daily experience.

150. *i. e.*, among yourslaves.

151. *i. e.*, in your wealth.

152. *i. e.*, you and yourslaves.

153. *i. e.*, the real owners of property and sharers thereof.

154. *i. e.*, the arguments of Our Oneness.

155. How absurd of you, on this analogy, to raise God's creatures to equality with God!

156. (to their souls by attributing equals and associates to God).

157. *i. e.*, without right and proper thinking.

158. (in consequence of their wilful blindness).

159. (in the Hereafter).

160. (O reader!).

161. *فطرة* is 'The natural constitution with which a child is created in his mother's womb. . . . The faculty of knowing God, with which He has created mankind: the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth.' (LL).

162. (in its full purity, without allowing thyself to be seduced and misled by extrinsic temptations).

163. (and thou art sure to remain guided). Unity of God is an intuitive truth, plain to every man of commonsense, unless he perverts himself by the prejudices of education. 'Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, "Islam is the religion of commonsenses."' (Lady Cobbold, *op. cit.*, Intro. p. XIII).

164. (as man is naturally disposed to become a Muslim) It is only false teaching that corrupts his moral and spiritual lookout, and leads him to infidelity. The holy Prophet, according to an authentic report, has said: 'Every infant is born in a state of conformity to the natural disposition with which he is created in his mother's womb; it is his parents that make him a Jew, a Christian, and a Magian. Lane's rendering of the phrase in the text is, 'There shall be no changing, or altering, of the religion of God.' (LL).

165. (for want of proper reflection).

166. (in endless sects). Witness the innumerable divisions and subdivisions among the Hindus, Christians and Jews.

167. (instead of being one solid community).

168. (in utter disregard of the truth).

الزُّمَرِ

أَقْلَمَ مَا أَتَى

رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَفْهَمُ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ يَرْجِعُ إِلَى الْكُفْرِ وَإِذَا آتَيْنَاهُمْ
 فَتْنَةً عُوا فَسَوْفَ تَعْلَمُونَ ۝ أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُورًا فَلَهُ بِكُلِّ كَلِمَةٍ مَا كَانُوا بِهِ يُشْرِكُونَ ۝ وَإِذَا أَذَقْنَا النَّاسَ
 رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ۝ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
 لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ۝ قَالَتْ ذَا الْقُرْبَىٰ حَقُّهُ وَالْيَسِيرُ يُؤْتَىٰ السَّبِيلَ
 — ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَا آتَيْنَاهُمْ مِنْ رَّبِّكَ إِلَّا رِزْقًا وَمَا أَتَيْنَاهُمْ مِنْ رَّبِّكَ إِلَّا رِزْقًا
 النَّاسِ فَلَا يَرْجِعُونَ إِلَى اللَّهِ وَمَا أَتَيْنَاهُمْ مِنْ رَّبِّكَ إِلَّا رِزْقًا

33. (واذا . . . يشركون) And when *any* hurt visits mankind, they cry to their Lord¹⁶⁹ turning penitently to Him; then when He causes them to taste of His mercy,¹⁷⁰ lol a part of them joins *others* with their Lord —

34. (ليكفروا . . . تعلمون) so that they may be ungrateful for that which We have vouchsafed to them¹⁷¹ So enjoy *awhile*; ¹⁷² presently you shall *come* to know ¹⁷³

35. (ام . . . يشركون) Or, have We¹⁷⁴ sent to them¹⁷⁵ any authority,¹⁷⁶ so that it speaks¹⁷⁷ of what they have been associating with Him?

36. (واذا . . . يقنطون) And when We cause mankind to taste of mercy, they exult at it;¹⁷⁸ then if an evil befalls them because of what their hands have sent forth;¹⁷⁹ lo ! they despair.¹⁸⁰

37. (اولم . . . يؤمنون) Do they not see that Allah expands the provision for whomsoever He will,¹⁸¹ and stints?¹⁸² Verily in that is a sign¹⁸³ for a people who believe.

38. (قالت . . . المفلحون) So give thou to¹⁸⁴ the kinsman his due and to the needy and to the wayfarer. That is best for those who seek Allah's pleasure,¹⁸⁵ and those are the blissful ones ¹⁸⁶

169. (to the exclusion of other gods).

170. (and their trouble or affliction is removed).

171. (of Our favours).

172. (the vain pleasures of this life).

173. (the consequences).

174. (by the mouth of any prophet or by any written revelation).

175. *i. e.*, the infidels.

176. (for the worship of false gods).

177. (to them).

- 178. (and turn away from God).
- 179. *i. e.*, for sins which they have committed.
- 180. (and seek not to gain God's favour by timely repentance).
- 181. (in accordance with His universal scheme).
- 182. (it for whomsoever He will).
- 183. (of His might and wisdom).
- 184. (O believer!).
- 185. *i. e.*, goodwill ; pleasure. See P. I. n. 42.
- 186. See P. I. n. 43.

أَتَلَّ مَا أُوتِيَ ۚ
 تَرِيدُونَ وَجْهَ اللَّهِ فَإِنَّ لَكُمُ الْبُذُوعُونَ ۖ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُعِيدُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَُمْ شَيْءٌ سُبْحَنَهُ وَعَلَىٰ عَمَائِكُمْ كُنُوزٌ ۚ لَهُمْ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ مَا كَسَبْتُمْ
 أَيْدِي الثَّالِثِينَ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا الْعَدَمَ يُرْجَعُونَ ۖ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ۖ فَأَقُمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصْذَعُونَ ۖ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ۚ
 لِيُخْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ

39. (وما . . . المضعفون) And whatever you give in gift¹⁸⁷ in order that it may increase among the substance of men¹⁸⁸ does not increase with Allah,¹⁸⁹ and what you pay in poor-rate seeking the favour of Allah, then these!¹⁹⁰ they shall have manifold increase.

40. (الله . . . مشركون) Allah is He Who created you and provided food for you, then He causes you to die, and then He shall quicken you.¹⁹¹ Is there any of your associate-gods that does aught of that? Hallowed and exalted be He above what they associate!

SECTION 5

41. (ظهر . . . يرجعون) Corruptness has prevailed on land and sea¹⁹² because of what men's hands have earned,¹⁹³ so that He may make them taste a part¹⁹⁴ of what they have worked, in order that haply they may turn.¹⁹⁵

42. (قل . . . مشركين) Say thou:¹⁹⁶ go forth in the land and see what wise has been the end of those of aforetime? And most of them were associators.¹⁹⁷

43. (فأقم . . . يصدعون) So set thy face¹⁹⁸ towards the right religion before the Day¹⁹⁹ arrives from which there is no averting²⁰⁰ from Allah. On that Day they²⁰¹ shall be sundered.²⁰²

44. (من . . . يمهدون) Whoever disbelieves, on him is his infidelity, and those who work righteously are preparing themselves.²⁰³

187. ربا is literally, 'An excess, and an addition.' Here it means anything that is spent not in the way of God but merely to conform to convention, such as is the practice on many ceremonial occasions, and with a view to receiving back more.

188. (and come back to you in an augmented form).

189. i. e., although this form of expenditure is not strictly forbidden, yet there will be no recompense for it from God, nor will He bless it.

190. i. e., the persons who pay the poor-rate.

191. *i. e.*, He alone is the Creator, the Preserver, the Destroyer, and the Restorer.

192. 'On land and sea' is synonymous with the country roundabout. 'Anarchy prevailed in the political realm as it did in the religious. The stage was set, the moment was psychological, for the rise of a great religious and national leader. (Hitti, *op. cit.*, p. 108) The verse also hints at the moral decadence pervading the contemporary world.

193. *i. e.*, because of the sins they have committed; because of the depravity of their manners. The moral wickedness of man is sure to react on his physical wellbeing and material prosperity.

194. (of the fruits).

195. (from their evil ways).

196. (O Prophet!).

197. (and so most of them had to suffer terrible punishment).

198. (O reader!).

199. *i. e.*, the inevitable day of final Judgment.

200. *i. e.*, no postponement; no further putting off.

201. *i. e.*, mankind.

202. *i. e.*, divided into two camps—the righteous and the wicked, the believers and the infidels.

203. (for couches of repose in Paradise).

اَقْلَبْ مَا اَنْعَمَ

الرَّؤُوفَ

إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ۝ وَمَنْ آيَّتُهُ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَ
لِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنفَقْنَا
مِنْ الَّذِينَ أَكْفَرُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ۝ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُحْمَلُ السَّحَابُ فِي السَّمَاءِ
كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ ۝ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَكَاظِمِينَ ۝ فَانْظُرْ إِلَى الْفِرْعَوْنِ إِنَّهُ كَفَرْتِ اللَّهُ كَيْفَ
يُنْفِى الْأَرْضَ بَعْدَ مَوْتِهَا

45. (يعزى . . . الكافرين) So that He shall recompense out of His grace those who believe and work righteous *deeds*; verily He does not approve the infidels.

46. (ومن . . . تشكرون) And of His signs is that He sends winds heralding *rain* and that He may make you taste of His mercy,²⁰⁴ and that the ships may sail²⁰⁵ at His command, and that you seek His grace,²⁰⁶ and that haply you may return thanks.²⁰⁷

47. (ولقد . . . المؤمنين) And assuredly We sent messengers before thee²⁰⁸ to their people. They brought them manifest signs. Then We²⁰⁹ requited²¹⁰ them who transgressed. And incumbent upon Us was the avengence²¹¹ of the believers.

48. (الله . . . يستبشرون) Allah is He who sends the winds so that they raise a cloud and then spreads it along the sky as He will, and then breaks it into fragments,²¹² and thou²¹³ seest the rain come forth from its midst²¹⁴ Then when He makes it fall upon such of His bondmen as He will. lo! they rejoice ---

49. (وان . . . الجبين) even though before it²¹⁵ was sent down upon them, they were surely despairing before that.²¹⁶

204. *i. e.*, of the effects of rain. رَحْمَةً in addition to its other meanings, signifies 'Rain, . . . and plenty; or abundance of herbage and of the goods, conveniences, or comforts, of life.' (LL).

205. (by means of these winds).

206. *i. e.*, to enrich yourselves by commerce, for instance.

207. (to Him for all these benefits).

208. (O Prophet!).

209. (in the exercise of Our retributive justice).

210. 'How real an ethical gain would it be, how much clearness would it bring into men's thoughts and actions, if the distinction which exists in Latin between "vindicta" and "ultio," that the first is a moral act, the just punishment of the sinner by his God, of the criminal by the judge, the other an act in which the self-gratification of one who counts himself injured or offended is sought, could

in like manner be fully established (vaguely felt it already is) between our "vengeance" and "revenge"; so that "vengeance" (with the verb "to avenge") should never be ascribed except to God, or to men acting as the executors of his righteous doom; while all retaliation to which not zeal for his righteousness but men's own sinful passions have given the impulse and the motive, should be termed "revenge." As it now is, the moral disapprobation which cleaves, and cleaves justly, to "revenge," is oftentimes transferred almost unconsciously to "vengeance"; while yet without vengeance it is impossible to conceive in a world so full of evil-doing any effectual assertion of righteousness, any moral government whatever.' (Trench, *Study of Words*, pp. 262-263) See also P. III. n. 220; XIII. n. 511.

211. نمر is not only 'aid or assistance' but also 'avengement of another victory or conquest.' (LL).

212. i. e., He disperses it.

213. (O reader!).

214. (and not by any rain-god).

215. i. e., the rain.

216. i. e., before their joy at the approach of the rain.

أَنلِ مَا أَوْفَىٰ ۚ إِنَّ ذَلِكَ لَنُجَىٰ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ۚ فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الضُّمَّةَ الدُّعَاءَ إِذَا أَوَلَوْا مُدْبِرِينَ ۚ وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ۚ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ۚ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُفَكُّونَ ۚ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ

50. (فاتفر . . . قدیر) Look then at the effects of Allah's mercy: how He revives the earth after its death, verily He is the Quickener of the dead, and He is Potent over everything.

51. (ولئن . . . یکفرون) And if²¹⁷ We send a wind²¹⁸ and they should see their tilth yellow,²¹⁹ then they would thereafter remain disbelieving.²²⁰

52. (فإنک . . . مدبرین) Surely thou canst not make the dead hear,²²¹ nor canst thou make the deaf hear the call when they turn away in flight.²²²

53. (وما . . . ملون) Nor canst thou be a guide to the blind out of their error;²²³ thou canst make none to hear save those who believe in Our signs, and who have surrendered.²²⁴

SECTION 6

54. (الله الذی . . . القدیر) Allah is He Who created you in weakness,²²⁵ then He assigned strength²²⁶ after weakness, then after strength weakness²²⁷ and grey hair. He creates what He will, and He is the Knower,²²⁸ the Potent.²²⁹

55. (ویوم . . . یؤنکون) And on the Day when the Hour arrives the culprits²³⁰ will swear that they tarried not²³¹ but an hour,²³² thus²³³ were they ever deluded.²³⁴

217. (after these great gifts and favours).

218. (of a different sort ; a blasting wind).

219. (and burnt).

220. (utterly forgetting Our former favours). Which shows that they are insensible to the feelings of gratitude.

221. (profitably, O Prophet!).

222. The infidels steeped in contumacy are compared to the dead and the deaf.

223. (when they make no effort to exert themselves in the search of the truth, nor a serious attempt to extricate themselves from the depth of error.)

- 224. (to Us as believers).
- 225. *i. e.*, in a state of helplessness at your birth and in your infancy.
- 226. (as you grew up).
- 227. (once again in old age).
- 228. (of every change).
- 229. *i. e.*, Able to produce any change.
- 230. (confounded and bewildered at its approach).
- 231. 'in their graves.' (Th).

232. There is a clear psychological explanation for this statement of theirs. Their wish to lengthen the intervening *Burzakhi* period and their anxiety to keep the unwelcome Hour as further off from them as possible, make the real duration of time look immeasurably short.

- 233. *i. e.*, in a way closely akin ; similarly.
- 234. (while in the world ; and similarly used to utter lie in their lifetime).

مَنْ لَمْ يَنْفَعِهِ

الْبُعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَمْعَانَهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَٰكِنْ جُنَّتْ عَنْهُمْ بَايَةٌ لِّیَقُولُوا لَیْقُولُنَّ الَّذِينَ كَفَرُوا إِنَّهُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ یَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا یَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا یَسْتَخِفُّكَ الَّذِينَ لَا یُوقِنُونَ ﴿٦٠﴾

56. (وقال . . . تعلمون) And those who have been vouchsafed knowledge and faith²³⁵ will say:²³⁶ assuredly you have tarried according to the decree of Allah until the Day of Uprising; so this is the Day of Uprising, but you were wont not to know.²³⁷

57. (فیومئذ . . . يستعذبون) On that Day the excusing of themselves will not profit them who did wrong, nor shall they be allowed to please Allah²³⁸

58. (ولقد . . . مبطلون) And assuredly We have in this Qur'ān propounded all means of similitude²³⁹ for mankind²⁴⁰ and if thou bringest them a sign²⁴¹ those who disbelieve are sure to say:²⁴² you are but deluded.

59. (كذلك . . . یملون) Thus does Allah sealeth the hearts of those who do not believe.²⁴³

60. (فاصبر . . . یوقنون) Have thou²⁴⁴ patience;²⁴⁵ verily Allah's promise is true,²⁴⁶ And let not those who have no conviction make thee unsteady.

235. *i. e.*, the righteous believers.

236. (to the infidels in answer).

237. (and believe in it in your life-time).

238. (and to make atonements).

239. *i. e.*, wise sayings to illustrate its purpose and meaning.

240. *i. e.*, for their guidance and admonition.

241. (of their own asking) *i. e.*, a miracle such as they desire.

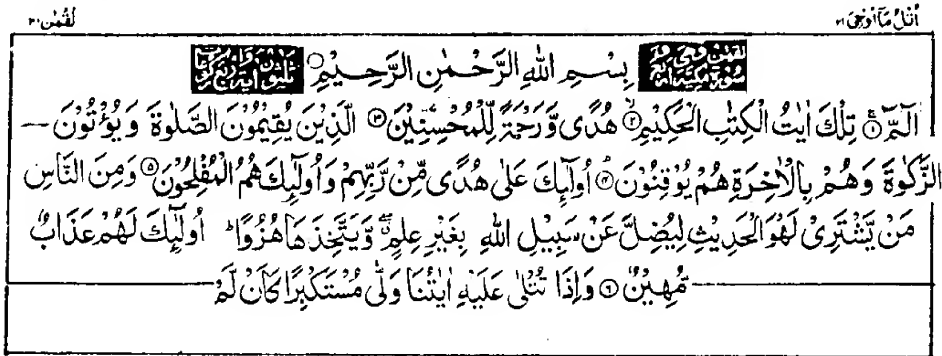
242. (to the Muslims).

243. *i. e.*, who do not exert their will to know and believe.

244. (O Prophet!).

245. (in the face of every provocation and ill-success, O Prophet!).

246. (and thou art sure to come out ultimately triumphant against all obstacles).



Sūrah Luqmān

Luqman. XXXI

(Makkan, 4 Sections and 34 Verses)

In the name of Allah, the Compassionate, the Merciful

SECTION 1

1. (الم) Alif Lām. Mīm.²⁴⁷
2. (تلك . . . الحكيم) These are verses of the Wise Book.
3. (هدى . . . للحسنين) A guidance and a mercy for the well-doers²⁴⁸
4. (الذين . . . يوقنون) Those who establish the prayer and pay the poor-rate and are convinced of the Hereafter.²⁴⁹
5. (اولئك . . . المفلحون) These are on guidance from their Lord, and these! they are the blissful.²⁵⁰
6. (ومن . . . موهين) And of man is he who purchases²⁵¹ an idle discourse²⁵² that he may mislead²⁵³ from Allah's way without knowledge,²⁵⁴ and takes it²⁵⁵ by way of mockery. These! for them shall be an ignominious chastisement.

247. See P. I. n. 28.

248. See P. II. n. 219.

249. See P. I. n. 41.

250. See P. I. n. 43.

251. *i. e.*, is occupied with; is engrossed in.

252. (in preference to the Divine Book of wisdom and guidance). It is related that in the time of the Prophet there was a pagan named Nudhr ibn al-Hārith who brought from abroad the half-lewd tales and romances of Persian heroes, and alluring the crowds of the Quraish persuaded them to think that his stories were preferable to the word of God.

253. (others thereby).

254. Himself ignorant of Divine truths, he goes in his impertinence yet further and endeavours to seduce others.

255. *i. e.*, the way of Allah.

نزل في لؤقمان

يَسْمَعُهَا إِنْ فِي أذُنَيْهِ وَقَرَأَ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَجْزِيَنَّهُمْ أَجْرًا كَبِيرًا ۝ وَلَقَدْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَتَوَكَّلْ عَلَى اللَّهِ وَاعْلَمْ أَنَّ اللَّهَ يُنَزِّلُ عَلَى مَن يَشَاءُ مِنْ رُسُلِهِ مَن يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِنْ كُلِّ ذَوْقٍ كَرِيمٍ ۝ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ۝ وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ إِذِ انشَكَرَ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ

7. (وإذا . . . اليم) And when Our revelations are recited to him, he turns away in pride as though he did not hear that at all : as though there was a heaviness in his ears. Announce thou²⁵⁶ to him an afflictive torment.

8. (ان الذين . . . العيم) Verily those who believe and work righteous deeds, theirs shall be Gardens of Delight.

9. (خلدين . . . الحكيم) Abiders they *will be* therein; a true promise of Allah. And He is the Mighty,²⁵⁷ the Wise.²⁵⁸

10. (خاق . . . كريم) He has created the heavens that you see without pillars²⁵⁹ and has cast firm mountains²⁶⁰ in the earth lest it move away with you,²⁶¹ and He has scattered thereon every kind of animals. And We send down water from the sky and We make all manner of goodly growth therein.

11. (هذا . . . مين) This is the creation of Allah. Show me²⁶² what those beside Allah²⁶³ have created. Aye! the ungodly are in manifest error.

SECTION 2

12 (ولقد . . . حميد) And assuredly We vouchsafed wisdom²⁶⁴ to Luqmān saying: give thanks to Allah, and whoever gives thanks, gives thanks for his soul;²⁶⁵ and whoever is unthankful — then verily Allah is Self-Sufficient,²⁶⁶ Praise-worthy.²⁶⁷

256. (O Prophet!).

257. *i. e.*, Able to carry out his threats and promises.

258. So He enforces His threats and promises only in accordance with His universal scheme.

259. (to sustain them) See P. XIII. n. 195.

260. See P. XIV. n. 33.

261. (O mankind!).

262. —say this, O Prophet! to the idolaters—

263. *i. e.*, your associate-gods.

264. *i. e.*, true doctrine coupled with righteous acts. 'By the ~~is~~ given by God to Lukmān, is meant the evidence of the intellect in accordance with the statutes of the law.' (I.I.) Luqmān, who may or may not be identified with Æsop of the Greeks, was a sage very 'well-known to the Arabs.' 'Lukmān was already known in the pagan period as a sage. His wisdom is celebrated by pre-Muslim poets. . . . Lukmān's wisdom forms the transition from the Djāhiliya to the Kur-an'. (El. III, p. 36) Luqmān is 'the name of two, if not of three, persons famous in Arabian tradition. The first was of the family of 'Ad. . . . The name of the second Luqman, called "Luqman the Sage," occurs in the Koran. . . . According to Mas'udi he was a Nubian freedman who lived in the time of David.' (EBr. XIV. 487) He 'was either an Abyssinian or a Hebrew, (Hitti. *op. cit.*, p. 91).

265. *i. e.*, for the benefit of his own soul.

266. *i. e.*, requiring the thanks and praise of none.

267. *i. e.*, in Himself worth of all praise; the acme of Perfection. This insistence on the absolute perfection of God (both as regards His Person and as regards His attributes) strikes at the root of such amusing blasphemies as held by Bernard Shaw and others that 'God is an Imperfect Being seeking to make Himself Perfect and using for this purpose any instrument that will serve His purpose. If the instrument is senseless or can be superseded by a better one, it is scrapped.' This doctrine is most obviously expressed in the one-act play called the Shewing-up of Blanco Posnet (Drinkwater, *Outline of Literature*, II, p. 898.)

بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَسَنَةً أُمَّهُ وَهَنًا عَلَى وَهْنٍ وَفِصْلَةٌ فِي عَامَيْنِ
 — أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ۝ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
 وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝
 — يُبَيِّنُ إِلَهُكَ أَنَّكَ مُثْقَلٌ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنُ فِي صُخْرٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِيهَا
 اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝ يُبَيِّنُ أَقِيمِ الصَّلَاةَ وَامْرُءٍ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الشُّكْرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ
 إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۝ وَلَا تَصْغُرْ

13. (واذ . . . عظيم) And re-call when Luqmān said to his son, while he was exhorting him: O my son! associate not *ought* with Allah; verily this associating²⁶⁸ is a tremendous wrong.²⁶⁹

14. (ووصينا . . . المصير) And We have enjoined upon man concerning his parents — his mother bears him,²⁷⁰ in hardship upon hardship,²⁷¹ and his weaning is in two years.²⁷² give thanks to Me and to thy parents;²⁷³ unto Me is the goal.²⁷⁴

15. (وان . . . تعملون) And if the twain strive to make thee associate with Me that whereof thou hast no knowledge, then obey them not.²⁷⁵ And²⁷⁶ keep them honourable company in this world reputably²⁷⁷ and²⁷⁸ follow thou the path of him who turns to Me penitently.²⁷⁹ Then to Me is your return, and I shall declare to you what you have been working.

16. (يبنى . . . خير) Son! though it be but of the weight of a grain of mustard-seed,²⁸⁰ and though it be in a rock,²⁸¹ or in the heavens,²⁸² or in the earth,²⁸³ Allah shall bring it forth,²⁸⁴ verily Allah is Subtile,²⁸⁵ Aware.

17. (يبنى . . . الامور) Son! establish the prayer and do what is reputable and forbid iniquity, and bear patiently whatever may befall thee;²⁸⁶ verily²⁸⁷ that is of the firmness of the affairs.

268. (of anyone to Him).

269. (compared with which every great wrong is of a lesser degree). 'This hatred of idolatry has been found even among the most uncivilised followers of the Prophet. The gorgeous ritual, the gaudy pictures, and the pious frauds which play so large a part in the conversion of the Slavonian nations to the Christianity, seem only to have alienated these semi-barbarians. Mahmud the Ghaznavide . . . was offered a sum of ten million sterling if only he would spare the famous idol in the pagoda of Somnat. Avarice is said to have been his besetting fault, but he replied in the memorable words, "Never shall Mahmud be a merchant of idols;" and broke it into pieces.' (Bosworth Smith, *op. cit.*, p. 264).

270. (in her womb, and feeds him on her blood). 'Speaking broadly, the foetus lives on the blood of its mother very much in the same way as all the tissues

of any animal live on the blood of the body of which they are the parts.' (Foster, *Text-book of Physiology*, p. 676) 'From beginning to end, the process of reproduction is bound up with sacrifice of self on the part of the parent, and needs self-sacrifice for its fulfilment.' (Mercier, *Conduct and its Disorders*, p. 288).

271. *i. e.*, with ever-increasing hardship as the period of pregnancy advances. 'Detailed investigations by Robert Benda proved that during pregnancy, especially in the second half, and also during childbirth, there are frequently great disturbances in the so-called reticulo-endothelial system which contemporary medicine considers of vast importance. . . . This apparatus, so important in the struggle of the organism against injurious influences, is, according to Benda, affected during pregnancy in its entirety. Benda frankly states that "the defensive struggle which the organism of a pregnant woman is engaged in is very analogous to the struggle of the organism when threatened by infectious products." ' (Nemilov, *Biological Tragedy of Women*, p. 157) See XXVI. n. 46, 47.

272. 'The time for weaning should be fixed partly by the child's age partly by the growth of the teeth. . . . It is prudent to let dairy milk form a considerable portion of the fare till the eye-teeth are cut, which seldom happens till the 18th or 20th month.' (EBr. IX. p. 455) See P. XXVI. n. 50.

273. The coupling of 'parents' with God Himself in so far as the rendering of service is concerned, indicates the extreme importance that filial duty has in Islam.

274. (when everyone will be held to account for his deeds).

275. So great is the heinousness of idolatry.

276. (in matters mundane and temporal).

277. (consistent with thy duty to God) See P. XV. n. 68.

278. (in matters religious and spiritual).

279. *i. e.*, who is obedient to Me and My laws.

280. *i. e.*, of microscopic smallness.

281. *i. e.*, so completely hidden.

282. *i. e.*, so remote from mankind.

283. *i. e.*, in so utterly dark a place.

284. So Perfect is He in knowledge and power.

285. See P. XVII. n. 445.

286. (of afflictions).

287. *i. e.*, perseverance and constancy.

أَقْبَلْنَا مِنْهُ

لَفْظِهِ

خَدَاكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۖ وَاقْصِدْ فِي مَشْيِكَ—
وَاعْصُصْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَابِ لَصَوْتُ الْحَمِيرِ ۚ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۚ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ۚ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ۚ وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَىٰ—

18. (ولا . . . فخور) And turn not thy cheek from men,²⁸⁸ nor walk on the earth stultingly;²⁸⁹ verily Allah does not approve any vainglorious boaster.

19. (واقصد . . . الحمير) And be thou modest in thy gait²⁹⁰ and lower thy voice;²⁹¹ verily the most abominable of voices is the voice of the ass. ^{291-A}

SECTION 3

20. (الم . . . منير) Do you not see²⁹² that Allah has subjected for you whatever is in the heavens and whatever is in the earth,²⁹³ and has completed His favours on you outwardly²⁹⁴ and inwardly.²⁹⁵ And yet of mankind is one who disputes concerning Allah²⁹⁶ without knowledge and with neither guidance nor a luminous Book.²⁹⁷

21. (واذا . . . السعير) And when it is said to them: follow what Allah has sent down, they say: nay! we shall follow what we found our fathers²⁹⁸ upon. What! even though Satan had been calling on them ²⁹⁹ to the torment of the Blaze.³⁰⁰

288. (in pride and arrogance).

289. i. e. in a pompous and conceited manner.

290. Neither going too slowly nor too quickly. 'The "golden mean" is the pivot of the philosophy of Luqmān as it is of the philosophy of Aristotle, as indeed of Islam' (AYA).

291. (as indicative of humility).

291-A. A symbol of stupidity and insensibility. Ass, as in the fables and proverbs of many peoples and countries, is the type of clumsiness, stupidity and ignorance. 'It differs from the horse in . . . its potential dullness and obstinacy. The ancient Egyptians symbolised an ignorant person by the head and ears of an ass, and to Roman thought it was bad omen to meet one. (EBr. II, p. 777, 11th Ed.) Its braying is particularly unpleasant of all animal voices. See also XXVIII, p. 281.

292. (O mankind!).

293. This lays down distinctly that everything created, however huge or vast to look at, is subservient to man, directly or indirectly. How foolish, then, it

is for man to bow down to these objects of nature in worship, and to treat them as his masters what are in reality his servants. Compare the ways of the polytheists:— 'In the pantheon of classic mythology, . . . not all, but the principal figures belong to strict Nature-worship. . . . They are Heaven and Earth, Rain and Thunder, Water and Sea, Fire and Sun and Moon, worshipped either directly for themselves, or as animated by their special deities.' (PC. II. pp. 254-255).

294. 'Outward favours' are such as can be known by senses.

295. 'Inward favours' are such as can be known by reason and reflection.

296. *i. e.*, respecting the nature and person of God.

297. *i. e.*, guided neither by intuition, nor reason, nor yet revelation. (Th).

298. *i. e.*, the traditions of our race or community, and our ancestral customs.

299. *i. e.*, their fathers.

300. (by leading them to the ways of error and perdition).

المؤمنين

أَتَيْنَا مَا أَوْنَحُوا

اللَّهُ عَاقِبَةُ الْأُمُورِ ۝ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ نُنَبِّئُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ۝ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَنْدُبُهُ مِنْ بَعْدِهِ سَبْعَةَ آبْحُرٍ مُتَأَنِّدَاتٍ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يَوْمَئِذٍ الْيَلِيلَ فِي النَّهَارِ وَيُؤَيِّدُ النَّهَارَ

فِي الْيَلِيلِ وَ

22. (ومن . . . الامور) And whoso submits his face to Allah and he is a well-doer, he has of a surety lain hold of a firm cable.³⁰¹ Unto Allah is the end of *all* affairs.

23. (ومن . . . الصدور) And whoso disbelieves, let not his infidelity grieve thee.³⁰² To Us is their return, and We shall declare to them what they have worked. Verily Allah is the Knower of what is in their breasts.

24. (نمتهم . . . غليظ) We let them enjoy³⁰³ for a while.³⁰⁴ and then We shall drive them to a rough torment.

25. (ولئن . . . يعلمون) And wert thou to ask them:³⁰⁵ who has created the heavens and the earth, they will surely say: Allah.³⁰⁶ Say thou: *all* praise to Allah!³⁰⁷ But most of them know not.³⁰⁸

26. (له . . . الحميد) Allah's is whatsoever is in the heavens and the earth.³⁰⁹ Verily Allah! He is the Self-sufficient, the Laudable.³¹⁰

27. (ولو . . . حكيم) And if whatever trees are on the earth were pens,³¹¹ and sea³¹² were ink, with seven more seas to help it,³¹³ the words of Allah³¹⁴ could not be exhausted;³¹⁵ verily Allah is Mighty,³¹⁶ Wise³¹⁷

28. (ما . . . يهين) And the creation³¹⁸ of you all and the upraising of you *all* are as *though* of one *soul*,³¹⁹ verily Allah is Hearing, Beholding.³²⁰

301. See P. III. n. 36, 37.

302. (O Prophet!).

303. (this world and its pleasures).

304. (so let them not be deluded by this short respite).

305. (O Prophet!).

306. Which answer implies that He alone and not any of His created beings is worthy of being worshipped.

307. An expression of satisfaction at the recognition of this cardinal truth by the polytheists.

308. (the implication of their own admission, and go on worshipping false gods).

309. See P. I. n. 520.
310. See nn. 266, 267 above.
311. *i. e.*, each and every one of these innumerable trees were made into pens.
312. *i. e.*, the entire watery portion of the world. The word البحر is used in generic sense. It is not any particular ocean but the class of oceans.
313. (to write the words of God therewith). The word 'Seven' does not refer to any particular number: the expression means 'if the ink-oceans were expanded many, many times.' (Rz.).
314. *i. e.*, words denoting His excellence. His attributes and His perfections.
315. (while these innumerable pens and that innumerable amount of ink would be exhausted).
316. *i. e.*, Infinite in might.
317. *i. e.*, Infinite in wisdom.
318. (O mankind!).
319. God Almighty being Infinite, the raising of entire mankind is as easy with Him as that of a single soul.
320. (and shall requite each accordingly).

لُقْمَانَ

أَنْتَلِّمَانِي

سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِى إِلَىٰ أَجَلٍ مُّسَمًّى ۖ وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ
مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ ۖ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۝ أَلَمْ تَرَ أَنَّ الْفُلْكَ يَجْرِى فِي الْبَحْرِ نِيعَمَ اللَّهُ لِيُزَكِّيكُمْ مِنْ
آيَاتِهِ ۖ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَظْلِلٍ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ فَلَمَّا نَجَّاهُمْ
إِلَى الْبَرِّ فَعَيْنَهُمْ مُّتَحَدِّدٌ ۖ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ۝ يَٰأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ وَأَخْشَوْا يَوْمَآ لَا يَجْزِي
وَالِدٌ عَنْ وَلَدِهِ ۖ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ

29. (الم . . . خير) Dost thou not see³²¹ that Allah plunges the day into the night and the night into the day and has subjected the sun and the moon,³²² each running to an appointed term, and that Allah is Aware of what you do?

30. (ذالك . . . الكبير) That is because Allah! He is the Truth,³²³ because whatsoever they call upon beside Allah is falsehood,³²⁴ and because He is the Exalted, the Great.

SECTION 4

31. (الم . . . شكور) Dost thou not see³²⁵ that the ship sails into the sea by the favour of Allah, that He might show you of His signs? Verily therein are signs³²⁶ for every persevering, grateful heart.

32. (ولما . . . كفور) And when a wave covers them like awnings, they call upon Allah making *their* faith pure for Him. Then when He delivers them on the land, *only* some of them keep to the middle course.³²⁷ And none gainsays Our signs save each perfidious, in~~no~~ate one.

321. (O reader!).

322. (to His service). A fatal blow to the worship of these celestial bodies.

323. *i. e.*, the only Reality.

324. *i. e.*, having no real, substantial existence.

325. (O reader!).

326. (of His power and greatness).

327. Which is the path of monotheism.

أَفَلَمْ يَتَفَكَّرْ

نَفْسٌ

الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ ۚ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

33. (يا أيها الناس . . . الغرور) O mankind! fear your Lord and dread the Day whereon no father will atone for his son and no son will atone for his father at all. Verily the promise of Allah³²⁸ is true. Let not the life of this world beguile you,³²⁹ and let not the *great* beguiler³³⁰ beguile you in regard to Allah.³³¹

34. (ان . . . خير) Verily Allah! with Him *alone* is the knowledge of the Hour, and He it is Who sends down the rain,³³² and knows what is in the wombs.³³³ And no person knows what he will earn on the morrow;³³⁴ and a person does not know in what land he will die Verily Allah is Knowing, Aware.

328. (in regard to the Final Judgment).

329. (in respect of the inevitable requital).

330. *i. e.*, the devil.

331. (and His vengeance).

332. (at His own appointed time).

333. *i. e.*, whether the embryo is of male or of female, whether it will be born alive, and such other things.

334. *i. e.*, no one can know what he will have to face tomorrow.

الْحَمْدُ لِلَّهِ

أَتْلُو مَا نَزَّلَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لَتُنذِرَنَّهُمْ قَوْمًا
 مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۝ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
 سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ۝ يُذَكِّرُ الَّذِينَ لَا يَذْكُرُونَ
 السَّمَاءَ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ

Sūrat-us-Sajdah

The Prostration. XXXII

(Makkan, 3 Sections and 30 Verses)

In the name of Allah, the Compassionate, the Merciful,

SECTION 1

1. (الم) Alif. Lām. Mīm.³³⁵
2. (نزيل . . . العلىن) Revelation of *this* Book of which³³⁶ there is no doubt, is from the Lord of the worlds.³³⁷
3. (ام . . . يقولون) Will they³³⁸ say:³³⁹ he³⁴⁰ has fabricated it? Aye! it is the truth from thy Lord that thou³⁴¹ mayest warn *therewith* a people to whom no warner came before thee, that haply they may be guided.
4. (الله . . . تذكرون) Allah it is Who has created the heavens and the earth and whatsoever is in-between in six days,³⁴² and then He established *Himself* on the Throne.³⁴³ No patron have you³⁴⁴ nor an intercessor, beside Him³⁴⁵ Will you not then be admonished?³⁴⁶

335. See P. I. n. 28.

336. Or 'wherein.' 'The phrase may mean either that there is no doubt about this Qur'ān being the word of God, or that there is no sort of doubt or uncertainty in teaching of the Qur'ān. See P. I. n. 31. This also clearly enunciates that there is in the Holy Qur'ān, unlike the Bible and other sacred writings, no inexplicable 'mysteries'. Every doctrine, every article of faith is clearly conformable to commonsense.

337. See P. I. nn. 12, 13.

338. *i. e.*, the infidels.

- 339. (a thing so obviously untrue).
- 340. *i. e.*, the Prophet.
- 341. (O Prophet!).
- 342. (out of nothing) See P. VIII. n. 484.
- 343. See P. VIII. n. 485; P. XI. n. 148.
- 344. (O mankind!).
- 345. (unless with His leave) See P. XI. n. 150.
- 346. (that He is One without a second).

350. *i. e.*, in its perfection; in its brilliancy. *Cf.* the OT:—‘And God saw everything that he had made, and behold it was very good.’ (Ge. 1: 31).

351. See P. XVIII. n. 13.

352. (in due proportion).

353. ‘A spirit from Him’ not ‘His spirit’ is the correct rendering of روح in the context. See P. XVIII. n. 14.

354. (to understand and to reflect).

355. (both of which are the chief avenues of sense-perception).

356. *i. e.*, the Makkan pagans who denied resurrection.

357. (O Prophet!).

358. It is God alone who is the Judge, the Arbiter—the ‘angel of death’ being no more than an agent.

359. (with shame and grief).

360. (and have found true the words of the Prophets).

361. (to the world).

الْمَلَأْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۖ قَدْ وُفُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَكُمْ وَذُقُوا أَضَاعَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ۖ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۖ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۖ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۖ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ۖ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ الْمَأْثُورِ ۖ

13. (اجمعين) And had We willed,³⁶² surely We would have given every soul its guidance,³⁶³ but true must be the word from Me;³⁶⁴ I shall surely fill Hell with the jinn and mankind together.³⁶⁵

14. (فذوقوا . . . تعملون) So taste you the *sequel* for as much as you forgot³⁶⁶ the meeting of this Day, verily We have forgotten³⁶⁷ you. Taste the abiding torment for what you have been working.

15. (انها . . . يستكرون) They alone believe in Our revelations who, when they are remained thereof, fall down prostrate and hallow the praise of their Lord, and they are not proud.

16. (تتجافى . . . ينفقون) Their sides leave off the couches³⁶⁸ calling upon their Lord in fear and in desire, and they expend of that with which We have provided them.

17. (فلا . . . يعملون) No soul³⁶⁹ knows what is kept hidden from them^{369-A} of perfect comfort³⁷⁰ as a recompense for what they have been working.

18. (امن . . . لا يستون) Shall he, therefore, who is a believer, be like him who is a transgressor? Equal they are not.³⁷¹

362. (in accordance with Our universal scheme).

363. (with no alternative of evil).

364. (in the requirements of justice).

365. Whichsoever of them choose the path of error, and perdition.

366. i. e., deliberately ignored.

367. i. e., have deliberately ignored.

368. (while yet there is night).

369. Not even an angel or a prophet.

369-A. The abrupt change of number, from the singular to the plural, is

common in Arabic.

370. Literally, 'coolness of the eyes.' *قوة العين* signifies *ما قوة به العين*: That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed.' (LL) The real bliss which we shall have in the Paradise is in the present state of our existence hardly imaginable. Cf. the OT:—'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.' (Is. 64: 4) And the NT.:—'But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath propounded for them that love him.' (1, Cor. 2: 9).

371. (in the sight of God).

أَنْتُمْ مَأْنُونٌ ۝

كَانُوا يَعْمَلُونَ ۝ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَسْرَدُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تَكْذِبُونَ ۝ وَلَنْ يُقَاتِلَهُمُ مِنَ الْعَذَابِ إِلَّا دُنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ۝ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ۝ وَجَعَلْنَا مِنْهُمْ إِبْرَاهِيمَ يَهْدُونَ بِأَمْرِنَا لِتَصْبِرُوا ۝ وَكَانُوا بِآيَاتِنَا يُؤْتُونَ ۝ إِنَّ رَبَّكَ هُوَ يُفَصِّلُ بَيْنَهُم يَوْمَ الْقِيَمَةِ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝ أَوْ كَمْ—
يَهْدِي لَهُمْ كَمْ

19 (اماالذين . . . يعملون) As for those who believe and work righteous *deeds*—for them are Gardens of Abode: an entertainment³⁷² for what they had been working.

20. (واماالذين . . . تكذبون) And as for those who transgress—their abode is the Fire. Whenever they will desire to get thereout, they shall be drawn back thereto, and it will be said to them: taste the torment of the Fire which you were wont to belie.

21. (ولنذيقهم . . . يرجعون) And surely We shall make them taste of the smaller torment³⁷³ before the greater ³⁷⁴ that haply they may yet return.

22. (ومن . . . منتقمون) And who is a greater wrong-doer than he who is reminded of His signs, and he turns aside therefrom? Verily We are going to be Avenger unto the culprits.

SECTION 3

23. (ولقد . . . اسراءيل) Assuredly We vouchsafed the Book³⁷⁵ to Mūsā; so³⁷⁶ be thou not in doubt in receiving it.³⁷⁷ And We assigned it to be a guidance to the Children of Israil.

24. (وجعلنا . . . يوقنون) And we appointed from amongst them leaders,³⁷⁸ guiding *others* by Our command, when they had persevered,³⁷⁹ and of Our signs they were convinced.³⁸⁰

25. (ان . . . يخلفون) Verily thy Lord: He shall decide between them³⁸¹ on the Judgment Day concerning that wherein they have been differing.

372. (as for honoured guests).

373. (which is of this world). So far as the pagans of Makka are concerned, this may refer to the famine which visited them in the eleventh year of the Prophet's mission. ادنى means also 'less in number or quantity.' (LL).

374. (which will be of the Hereafter).
375. *i. e.*, the Torah.
376. ——keeping in view the precedent——
377. *i. e.*, the Qur'ân. The thing is after all not so novel as it at first seems.
378. (in religion and piety).
379. (in the face of great trials and tribulations).
380. The implication is that in a like manner, the true and sincere Muslims also shall have great leaders among themselves.
381. *i. e.*, between the believers and the infidels in a practical, demonstrable way.

أَفَلَمْ يَتَفَكَّرُوا

تَفَكُّدَةً

أَهْلَكْنَا مِنْ قَبْلِهِمْ قُرْنَ الْقُرُونِ يَشُودُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ۝ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ
 — الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ۝ وَيَقُولُونَ مَتَى
 هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ۝ قُلْ يَوْمَ الْقِتْمَةِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيَّائِهِمْ وَلَا هُمْ يُنْظَرُونَ ۝ فَأَعْرِضْ عَنْهُمْ وَ
 انتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ۝

26. (اولم . . . يسمعون) Has *this* not guided them: how many a generation We have destroyed before them amidst whose dwellings they walk ?³⁸² Surely therein are signs;³⁸³ will they not listen?

27. (اولم . . . يسمعون) Do they not see that We drive water to a bare land,³⁸⁴ and bring forth therewith crops of which their cattle and *they* themselves eat ? Will they not therefore be enlightened?

28. (ويقولون . . . صدقین) And they³⁸⁵ say:³⁸⁶ when will this Decision arrive, if you say sooth?

29. (قل . . . ينظرون) Say thou:³⁸⁷ on the day of the Decision³⁸⁸ their belief will not profit those who have disbelieved; nor will they be respited.

30. (فأعرض . . . منتظرون) So turn aside thou from them,³⁸⁹ and await, verily they are awaiting.

382. The Makkan pagans frequently passed by the places where there dwelt the 'Aadites, Thamudites, Midianites and the people of Sodom.

383. (of the evil consequences of infidelity and impiety).

384. (of herbage).

385. *i. e.*, the pagans.

386. (to the Muslims).

387. (O Prophet!).

388. *يوم الفتح* means particularly the day of the conquest of Makkah, and also the day of resurrection.' (LL).

389. (leaving them alone).

الْأَنْعَامِ

الْأَنْعَامِ

سُورَةُ الْأَنْعَامِ مَكِّيَّةٌ ثَمَانِيَةٌ وَسِتُّونَ آيَةً وَتَسْمَعُ الْكُفْرَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَا تُطِيعُوا الْكُفْرَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۖ وَاتَّبِعُوا مَا يَأْتِيكُم مِّن رَّبِّكُمْ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۖ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ مَآ جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهِنَّ أُمَّهَاتِكُمْ ۖ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝

Sūrat-ul-Ahzāb

The Confederates. XXXIII

(Madinian, 9 Sections and 73 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يا أيها النبي . . . حكيمًا) O Prophet! fear Allah,³⁹⁰ and do not yield to the infidels³⁹¹ and the hypocrites;³⁹² verily Allah is ever Knowing, Wise.³⁹³
2. (واتبع . . . خيرًا) And follow that which is revealed to thee from thy Lord;³⁹⁴ verily Allah is Aware of what you do.³⁹⁵
3. (وتوكل . . . وكيلًا) And put thy trust in Allah, and Allah suffices as a Trustee.
4. (ما جعل . . . السبيل) Allah has not placed two hearts in any man, in his inside.³⁹⁶ Neither had He made your wives whom you pronounce to be as your mother's back, your real mothers,³⁹⁷ nor has He made your adopted sons your own sons³⁹⁸. This is *only* your saying by your mouths.³⁹⁹ whereas Allah says the truth and He guides the way.⁴⁰⁰

390. (alone, as thou hast hitherto feared).

391. Who had promised to the Prophet, that if he would leave off preaching against their gods they would give him no further trouble.

392. Who were in secret league with the open infidels.

393. (so His commandments alone are to be followed).

394. (ignoring all that the infidels may say or do).

395. (O mankind!).

396. Or 'chest.' The reference is to a superstitious belief of the pagans. Anyone gifted with high intelligence was supposed by them to have two hearts

instead of one. جوف is primarily 'a hollow or inside,' and secondarily 'a chest or thorax.'

397. Zihar was a pagan formula of divorce. ظاهر من امراته signifies, 'He said to his wife انت على كظهر امي, Thou art to me like the back of my mother; . . . the back being specified in preference to the بطن or غزذ or فرج because the woman is likened to a beast that is ridden, and the act of نكاح to that of ركوب; the phrase being a form of divorce used by the Arabs in the Time of Ignorance.' (LL) When the pagan husband wanted to get rid of his wife without making her free to remarry, he simply said to her: 'Thou art to me as the back of my mother.' By pronouncing these words he deprived her of all conjugal rights and yet retained control over her. The Holy Qur'ān repudiated this barbaric form of divorce, and thereby effected a great reform in the status of the Arab women.

398. This repudiates both the pagan and the Christian (Catholic) notions according to which an adopted son was treated as a natural son, so that the same impediments of marriage arose from this supposed relation in the prohibited degrees as it would have done in the case of a genuine son. Strangely enough, the heathen Arabs, while they had no scruple in marrying the wives (excluding of course their own mother) of a deceased father, considered it awfully wrong to marry the divorced wife of an adopted son. It was this crudity of the pagan morals that, upon the Prophet's marrying the divorced wife of his freedman Zaid, who was also his adopted son, gave rise to a great deal of hostile and scandalous gossip and criticism.

399. (having no relation to reality). To Islam belongs the glory of abolishing this widespread foolish custom. 'The right of adoption was not limited to the legitimation of the offspring of a free tribesman by a slave girl. . . . To preserve the doctrine of tribal homogeneity it was feigned that the adopted son was veritably and for all effects of the blood of his new father.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 44).

400. (and so He enunciates the right principles).

أَنْتُمْ مَا تَوَيْتُمْ

الْأَخَذَ بَابِ ۚ

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
 فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ
 وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
 تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ۝ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ
 وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُمْ بَيْثًا غَلِيظًا ۝ لَيْسَ الصَّادِقِينَ عَنْ صِدْقِهِمْ
 وَأَعَدَّ لِلْكَافِرِينَ

5. (ادعومهم . . . رحما) Call them⁴⁰¹ after their fathers;⁴⁰² that will be more equitable⁴⁰³ in the sight of Allah. And if you do not know their fathers then they are your brethren in faith and your friends⁴⁰⁴ And there is no fault in you in regard to the mistake you have made therein,⁴⁰⁵ except in regard to what your hearts deliberately⁴⁰⁶ intend. And Allah is ever Forgiving, Merciful.⁴⁰⁷

6. (النبى . . مسطورا) The Prophet is nearer to believers⁴⁰⁸ than themselves,⁴⁰⁹ and his wives are their mothers.⁴¹⁰ And kinsmen⁴¹¹ are nearer one to another than other believers and the emigrants⁴¹² in the ordinance of Allah.⁴¹³ except that you may act humbly to your friends.⁴¹⁴ This has been inscribed in the Book.⁴¹⁵

7. (واذ . . غليظا) And recall when⁴¹⁶ We took a bond from the prophets⁴¹⁷ and from thee,⁴¹⁸ and from Nūh and Ibrāhīm and Mūsā and 'Isā son of Maryam. And We took from them a solemn bond;⁴¹⁹

401. the adopted sons.

402. *i. e.*, by their natural fathers and not by those who have adopted them.

403. (as corresponding with truth and reality).

404. (so call them your brothers or friends).

405. *i. e.*, in the manner of addressing adopted sons through ignorance or mistake, unintentionally.

406. (and that shall be a sin upon you).

407. (so in the intentional cases also He will forgive you provided you ask His forgiveness).

408. *i. e.*, entitled to their greatest love and respect.

409. (since he commands them nothing save what is for their own good; and is more solicitous for their present and future happiness than themselves). The world hitherto had known only kinship and blood-relationship as the strongest bond between man and man. The Holy Qur'ān now imposed an additional one—far more compelling and far more comprehensive.

410. (so far as their respect is concerned, the Prophet himself being their spiritual father).

411. (by blood-relationship).

412. The holy Prophet had established brotherhood between the inhabitants of Madina (*Ansār* or 'helpers') and the fugitives from Makka (*Muhājirīn* or 'emigrants'). The verse here lays down that in the matter of inheritance the rights of blood relationship shall claim priority.

413. (in the matter of inheritance and rights of natural relationship).

414. (as, for instance, by making special provision for them in your will).

415. (of Divine decrees).

416. (in the beginning of creation).

417. (in general).

418. (in particular, O Prophet!).

419. (to the effect that they would carry out their mission). See P. III. nn. 588, 589.

الْأَنْفَابِ ٢٠

أَنْتُمْ مَا تَوَدُّونَ ٢٠

عَدَاةَ آبَائِ الْيَمَانِ ۖ يَأْتِيهِمُ الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودُهُ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا
 — وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۖ إِذْ جَاءَ وَكُفْرًا مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ ۖ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ
 الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ۝ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝ وَإِذْ يَقُولُ
 الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مِمَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا
 مُقَامَ لَكُمْ فَانْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۖ وَمَا هِيَ بِعَوْرَةٍ ۖ إِنَّ يُرِيدُونَ إِلَّا
 فِرَارًا ۝ وَلَوْ دُخِلَتْ

8. (ليست . . . البيا) that He may question⁴²⁰ the truthful⁴²¹ of their truth,⁴²²
 And for the infidels He has prepared an afflictive torment.

SECTION 2

9. (يا أيها الذين . . . بصيرا) O you who believe! remember Allah's favour to you
 when there came unto you hosts,⁴²³ and We sent against them a wind⁴²⁴ and
 hosts⁴²⁵ which you did not see, and Allah was a Beholder of what you were
 working.⁴²⁶

10. (اذ جاءوكم . . . الظنون) When they⁴²⁷ came upon you,⁴²⁸ from above you⁴²⁹
 and from below you,⁴³⁰ and when eyes turned aside⁴³¹ and hearts reached to the
 gullets⁴³² in terror, and of Allah you were imagining various things.⁴³³

11. (هالك . . . شديدا) Then⁴³⁴ were the faithful turned and shaken with a
 mighty shaking.^{434 A}

12. (واذ . . . غرورا) And when the hypocrites and those in whose hearts is
 disease were saying: Allah and his messengers have promised us naught but
 delusion.⁴³⁵

13. (واذ . . . فرارا) And when a party of them⁴³⁶ said: O people of
 Yarthrib!⁴³⁷ there is no place⁴³⁸ for you; so retire.⁴³⁹ And a party of them⁴⁴⁰
 asked leave of the messenger saying: verily our houses stand exposed⁴⁴¹ where-
 as they stood not exposed; they only wished to flee.^{441-A}

420. (on the Day of Judgment).

421. *i. e.*, the prophets; the custodians of Divine Truth.

422. *i. e.*, regarding the truth they were charged with: as to how they
 executed their mission and how they were received by their people.

423. (of infidels in their overwhelming numbers) These were the forces of
 the Quraish and the tribe of Ghatafān confederated with the Jews of the tribes of
 Nadhīr and Quraiza, who besieged Madina to the number of from ten to twelve
 thousand warriors in the year 5 A. H. The fateful siege is also known as the war

of the Ditch. 'Koraish themselves brought into the field 4,000 soldiers, including 300 horse, and 1,500 riders upon camels. . . . The entire force was estimated at 10,000 men. They marched in three separate camps; all were under the general leadership of Abu Sufyan but, when the time for action came, the several chiefs each for a day commanded in succession.' (Muir, *op. cit.*, pp. 306-307).

424. (cold and tempestuous). 'Wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown. Cold and comfortless, Abū Sufyān suddenly resolved on an immediate march. Hastily summoning the chiefs, he made known his decision: "Break up the camp," he said, "and march; as for myself, I am gone." With these words he leaped on his camel (so great, we are told, was his impatience) while its foreleg was yet united, and led the way.' (Muir, *op. cit.*, pp. 313-314).

425. (of angels).

426. (and was pleased with your acts of heroism).

427. *i. e.*, the enemy in their thousands.

428. (in their tremendous onrush).

429. Some of the enemy had encamped on the higher part of the valley.

430. Some of the enemy had encamped on the lower part of the valley.

431. (in consternation, and grew dim).

432. The phrase is expressive of cowardice.

433. The sincere and the firm of heart feared that they might not be able to stand the trial; while the weak-hearted and the hypocrites considered themselves delivered up to slaughter and destruction.

434. *i. e.*, in that situation.

434-A. See P. XX. n. 360.

435. (as to the spoils of the Persians and the Byzantians). The Prophet had distinctly affirmed that the Muslims were to achieve victory over the Persian and the Byzantine empires. This gave the point, although for the time being only, to the taunt of the hypocrites.

436. *i. e.*, of the hypocrites.

437. The ancient name of Madina; 'the Lathrippa of Ptolemy and Iathrippa of Stephanus Byzantius.' (EBr. XVIII. p. 64, 11th Ed.).

438. (of security).

439. (to your homes).

440. *i. e.*, the hypocrites.

441. (and exposed to enemy). **عورة** here stands for **ذات عورة**.

441-A. The first 'they' refers to the houses, the second 'they' to the hypocrites.

الْمُؤْمِنِينَ

أَقْبَلُ مَا نَزَلَ

عَلَيْهِمْ مِنْ أَقْطَارِهَا تَفَرَّسُوا الْفِتْنَةَ لَا تَوْنَهَا وَمَا تَكْتَبُوا بِهَا إِلَّا يَسِيرًا ۝ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلِ لَا يُبْلَوْنَ الْإِدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ۝ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ۝ قُلْ مَنْ ذَا الَّذِي يَعْصِيكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ۝ أَشَهِدُ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْنِي عَنْهُ مِنَ الْمَوْتِ فَإِذَا

14. (ولو . . . يسيرا) And if they⁴⁴² were to be entered upon⁴⁴³ from the sides thereof⁴⁴⁴ and they were asked to sedition,⁴⁴⁵ they would surely have committed it, and they would⁴⁴⁶ have stayed therein but slightly.⁴⁴⁷

15. (وافد . . . مسئولا) And assuredly they had already covenanted with Allah that they would not turn *their* backs;⁴⁴⁸ verily the covenant with Allah must be questioned about.

16. (قل . . . قليلا) Say thou: ⁴⁴⁹ flight will not avail you if you flee from death or slaughter,⁴⁵⁰ and lo! you will not enjoy *life* except for a little.

17. (قل . . . نصيرا) Say thou:⁴⁵¹ who is there that will protect you from Allah,⁴⁵² if He intends to bring evil on you or intends mercy for you? And they shall not find, besides Allah, for themselves a patron⁴⁵³ or helper.⁴⁵⁴

18. (قد . . . قليلا) Surely Allah knows those amongst you who hinder⁴⁵⁵ others and those who say to their brethren:⁴⁵⁶ come hither to us,⁴⁵⁷ while they themselves come not to the battle save a little.⁴⁵⁸

442. *i. e.*, the hypocrites.

443. (by the enemy).

444. *i. e.*, of the city.

445. (and treachery against the Muslims).

446. (in such a case).

447. So prone and ever-ready were they to every act of hostility against Islam!

448. The hypocrites, after the battle of Badr, had publicly promised that they would no more lag behind nor would they run away.

449. (unto the hypocrites, O Prophet!).

450. *i. e.*, death and its appointed time is inevitable, whether ye fight or

take to flight.

451. (O Prophet!).

452. (and prevent Him).

453. (to do them good).

454. (to protect them from harm).

455. (others from going to battle in the cause of Allah).

456. *i. e.*, their tribesmen or countrymen.

457. (instead of joining the army).

458. *i. e.*, except for a very shortwhile, and then either return on some feigned excuse or behave ill in time of action.

أَنْتَ مَا أَتَيْتُكَ

الْأَخْزَابِ

ذَهَبَ الْخَوْفُ سَلَقَكُمْ بِالْسِنَةِ جَدِيدٍ اشْتَجَّ عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝ يَحْسَبُونَ الْأَخْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَخْزَابُ يَوْدُوا لَهُمْ يَادُّونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا ۝ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَخْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَةً وَمِنْهُمْ

19. (اشجحة . . . يسيرا) Being niggardly towards you,⁴⁵⁹ when fighting⁴⁶⁰ comes thou beholdest them to look to thee,⁴⁶¹ their eyes rolling⁴⁶² like the eyes of him who faints unto death. Then when the fighting is over,⁴⁶³ they inveigh against you with sharp tongues, *being* deprived of good things.⁴⁶⁴ These have not believed,⁴⁶⁵ so Allah has made their works of none effect;⁴⁶⁶ and that is with Allah ever easy.⁴⁶⁷

20. (يحسبون . . . قلابا) They imagine⁴⁶⁸ that the confederates⁴⁶⁹ have not yet departed; and if the confederates should come,⁴⁷⁰ they would rather be in the desert⁴⁷¹ with the wandering Arabs⁴⁷² asking for news of you.⁴⁷³ And if they *happen* to be among you, they would fight but little.⁴⁷⁴

SECTION 8

21. (لقد . . . كثيرا) Assuredly there has been an excellent pattern, for you in the messenger of Allah,⁴⁷⁵ for him who hopes in Allah and the Last Day and remembers Allah much.⁴⁷⁶

22. (ولما . . . تسليما) And when the faithful saw the confederates, they said: this is what Allah and His messenger had promised us,⁴⁷⁷ and Allah and His messenger had spoken the truth. It only increased in the faithful belief and self-surrender.

459. (of their assistance and aid, O believers!).

460. خوف is not only Fear but also 'Slaughter; . . . and Fighting.' (LL).

461. (O Prophet!).

462. (through sheer cowardice).

463. (and the time has arrived of dividing the booty).

464. i. e., being covetous of wealth and spoils.

465. i. e., they are as a matter of fact no believers at all.

466. (in the Hereafter).

467. i. e., nobody can dispute with Him in this respect.

468. (in sheer cowardice).
469. *i. e.*, the large force of Quraish and allied tribes who had attacked the Muslims in Madina in the fifth year of Hijrat.
470. (once more).
471. (away from all risks and damages of war.).
472. (so that they might not be obliged to go to war).
473. (from that safe distance, in order to take advantage of any success that might accrue to you to come out, and by declaring themselves on your side, and to claim their share of the booty).
474. (and even that to keep up appearances).
475. (as combining in himself all types of virtues). Note that it is a personality, a living personality, rather than abstract copy-book maxims that is in Islam held up as the object of imitation. The holy Prophet of Islam is the Great Example. 'Serious or trivial, his daily behaviour has instituted a course which millions observe at this day with conscious mimicry. No one regarded by any section of the human race as Perfect Man has been imitated so minutely.' (Hogarth, *Arabia*, p. 52).
476. 'The example the Prophet has set before us in his actions and sayings. His wonderful life was a living illustration and explanation of the Qur'ān, and we can do no greater justice to this Holy Book than by following him who was the mouthpiece of its revelation.' (Asad, *Islam on the cross-roads*, p. 91).
477. (that we must not expect to enter Paradise without undergoing trials and tribulations).

الْأَخْرَابِ

أَنْفُسًا نَافِلَةً

مَنْ يَنْتَظِرْ ۖ وَابْدَأُوا تَبْدِيلًا ۚ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ
 إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۚ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَأْتُوا خَيْرًا ۖ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
 وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ۚ وَأَنْزَلَ الَّذِينَ ظَاهَرُوا مِنْهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَافِيَتِهِمْ وَقَذَلَ فِي قُلُوبِهِمُ الرُّعْبَ
 فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۚ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْوُهَا ۚ وَكَانَ اللَّهُ عَلَى
 كُلِّ شَيْءٍ قَدِيرًا ۚ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ
 وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۚ وَإِنْ كُنْتُنَّ

23. (من . . . تبديلا) Of the faithful are men who have fulfilled their covenant with Allah.⁴⁷⁸ Some of them have performed their vow,⁴⁷⁹ and some of them are waiting,⁴⁸⁰ and they have not changed⁴⁸¹ in the least.

24. (ليجزى . . . رحيمًا) All this happened in order that Allah may recompense the truthful for their truth,⁴⁸² and may punish the hypocrites if He would or may relent toward them.⁴⁸³ Verily Allah is Forgiving, Merciful.

25. (وردا لله . . . عزيزا) Allah drove back⁴⁸⁴ those who disbelieved in their rage,⁴⁸⁵ they obtained no advantage;⁴⁸⁶ and Allah sufficed for the faithful⁴⁸⁷ in the fighting. Allah is ever Strong, Mighty.⁴⁸⁸

26. (وا نزل . . . فريقا) He brought those of the people of the Book⁴⁸⁹ who backed them⁴⁹⁰ down from their fortresses⁴⁹¹ and cast terror in their hearts,⁴⁹² a part of them you slew, and a part you made captives.⁴⁹³

27. (واورثكم . . . قديرا) And He caused you to inherit their land and their houses and their riches, and the land which you have not trodden,⁴⁹⁴ And Allah is Potent over everything.

SECTION 4

28. (يا ايها النبي . . . جميلا) O Prophet! say to thy wives:⁴⁹⁵ if it be that you seek the life of the world and its adornment, then come, I shall make a provision for you, and shall release you with a handsome release.⁴⁹⁶

478. (by standing firm by the holy Prophet, and strenuously repelling the enemies of Islam according to their engagement.)

479. (to the extreme by falling martyrs in battle).

480. (their martyrdom).

481. (their determination).

482. (and fidelity).

483. (so that they might still seek repentance and make amends).

484. (from Madina).

485. (foiled in all their hopes).

486. (in spite of their huge preparations and close and clever alliances).

487. (as their Champion and Protector).

488. *i. e.*, Able to repel the enemies and to enforce His will.

489. These were the Jews of the tribe of Quraiza, who, though they had a treaty of alliance with the holy Prophet, had perfidiously gone over to his enemies, the polytheists, in this war of the Ditch.

490. *i. e.*, the confederates.

491. (which they had considered impregnable). Immediately after the confederate forces had decamped the Prophet, at a special Divine command, marched against the Quraizites.

492. (and dismay). 'The improvident Jews, whom the fate of their brethren should have taught to better purpose, had not calculated on the chances and necessities of a siege. Soon reduced to great distress, they sought to capitulate on condition of quitting the neighbourhood even empty-handed. . . . At last the wretched Jews, brought now to the last verge of starvation, offered to surrender, on condition that their fate should be decided by their allies the Aus.' (Muir, *op. cit.*, pp. 315-316) Thereupon 'Sād, the chief of the tribe of Aus, greatly incensed at perfidy of the Jews, adjudged that the men should be put to the sword, the women and children made slaves, and their goods divided among the Muslims. Regarding this apparently 'harsh, bloody sentence,' writes a Christian historian: 'It must be remembered that the crime of these men was high treason against the State, during time of siege; and those who have read how Wellington's march could be traced by the bodies of deserters and pillagers hanging from the trees, need not be surprised at the summary execution of a traitorous clan.' (LSK. Intro. p. LXV).

493. Compare the Jews' own laws concerning the treatment of the fallen cities. 'When thou comest nigh unto a city to fight against it, then proclaim peace unto it. . . . And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. . . . But of the cities of these people, which the Lord thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them. . . . ' (Dt. 20: 10-17).

494. According to different commentators this may be the land of Khaibar, or Persia and Byzantium, or any land whatsoever that the Muslims may conquer till the Day of Judgment.

495. The passage was revealed on the occasion of the Prophet's wives asking for more sumptuous clothes and an additional allowance for their expenses.

496. 'All the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives, like those of Odalisques, either for their own pleasures or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the cause, they could be divorced and amply provided for.' (AYA) 'Bred in the simplicity of Arab life, artificial comforts, soon regarded by his followers as necessities of life, would to him have been irksome and weary. The Prophet was happier with his wives each in her small and rudely furnished cabin, than he would have been surrounded with all the delicacies and grandeur of a palatial residence.' (Muir. *op. cit.*, p. 202).

بِخَيْرٍ

أَنْتُمْ مَأْمُونُونَ

تُرْذَنَ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا أَنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنَ الْجَنَّةِ أَجْرًا عَظِيمًا ۝ يٰۤاَيُّهَا النَّبِيُّ مَنْ يَأْتِ مِنْ نِسَاءِ الْبَنَاتِ مِنْكَ يَفَاحِشَةً مُبِينَةً يُضَعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

29. (وان . . . عظيمًا) And if you seek Allah⁴⁹⁷ and His messenger⁴⁹⁸ and the abode of the Hereafter then verily Allah has prepared of the well-doers among you⁴⁹⁹ a mighty reward.

30. (يسرا . . . يسرا) O you wives of the Prophet! whosoever of you commits a flagrant indecency,⁵⁰⁰ doubled for her would be the punishment twice over;⁵⁰¹ and with Allah that is easy.

497. *i. e.*, His goodwill, which in this case is synonymous with His prophet's goodwill.

498. Though 'now virtually Emperor of Arabia with Kings and Rulers of neighbouring states seeking his friendship, he never assumed the pomp of royalty but continued to live most simply, sweeping out his little house, mending his shoes and giving off any money he had over, when the needs of his family were satisfied, to the poor widows and orphans of the Moslems who had fallen in battle.' (Lady Cobbold, *Pilgrimage to Mecca*, p. 149).

499. (and well-doers were all those consorts).

500. Which here means any indiscreet act or word calculated to annoy or displease the holy Prophet. (Th). Arrogance or want of respect towards the holy Prophet (IA.).

501. (in the Hereafter because of the very exalted and responsible position you hold as the consorts of the Prophet).

وَمَنْ يَفْعَلْ

وَمَنْ يَفْعَلْ سَالِحًا تَوْبَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۝

يَسَاءَ النَّبِيُّ لَسْتُ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَيْتَنِ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۝ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝ وَاذْكُرْنَ مَا يُبْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝

إِنْ السُّلَيْمِينَ وَالسُّلَيْمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

PART XXII

31. (ومن . . . كرما) Whosoever¹ of you is obedient² to Allah and His messenger and works righteously, her wage we shall give her twice over³ and We have prepared for her a generous provision.⁴

32. (ينأ . . . مروفا) Wives of prophet! you are not like any *others* of women⁵ if you are *God-fearing*⁶ So do not be soft in speech, lest in whose heart is disease,⁷ should be moved with desire.⁸ but make an honourable speech.⁹

33. (وقرن . . . تطهيرا) And stay in your houses.¹⁰ And do not display yourselves¹¹ as did the pagans of old.¹² And establish the prayer and pay the poor-rate and obey Allah and His messenger.¹³ Allah only desires to remove uncleanness¹⁴ from you, and to purify you with a thorough purification¹⁵ O people of the household¹⁶ of the prophet!

34. (واذكرن . . . خبيرا) And bear in mind¹⁷ what is rehearsed in your homes of the revelations of Allah and the wisdom.¹⁸ Verily Allah is ever Subtile, Aware¹⁹

1. —as a converse proposition—

2. (fully whole-heartedly).

3. *i. e.*, once for your own sake, and a second time for your service to the Prophet).

4. (in Paradise, as a speciality intended for the Mothers of the faithful and consorts of the Prophet).

5. (in rank and privileges). You have a very high work to perform, and are therefore destined to much higher rank than the ordinary mortals of your sex.

6. (and observe the Divine ordinances in every walk of life), *i. e.*, if you keep to a higher standard of honour and purity, as befits your higher position in life.

7. (to strangers).

8. *i. e.*, one with a vicious propensity. The very sound of female voice is sometimes sufficient to excite passion in man, and he is, in many instances, sexually

attached through the sense of hearing. 'We may attach considerable importance to the voice and the music generally as a method of sexual appeal. On this point we may agree with Moll, "that sexual stimulation through the ears is greater than is usually believed." (Havelock Ellis, *Psychology of Sex*, p. 61) 'The sound of the voice, its timber and vigour, its height or depth, its purity or sharpness often determine with unnecessary rapidity, love at first sight. . . . The great significance of the voice is disclosed by the large number of women who fall in love with singers.' (Forbath, *op. cit.*, p. 62).

9. (so that evil-minded persons, specially the hypocrites of Madina, may not have any opportunity of taking unfair advantage of your gentle speech).

10. (apart from menfolk). Islam enjoins strict isolation upon its women-folk, which is not without parallel or precedent in the teachings of the ancient prophets of Israel. 'The women had indeed in the innermost part of the house their own apartments to which access was not permitted to men, or, in the case of wealthy people or people of rank, they had a separate house to themselves.' (EBi. c. 2946) The rule was also observed, at any rate, in regard to the public worship, by the Jews and early Christians. 'In the early church the women were always separated from the men in public worship. . . . The practice may probably have come into the Christian church without any formal enactment from the usage of Jewish worship, in which the women were (and are to this day) separated from the men.' (DCA. II. p. 1891).

11. Muslim women are strictly warned against adorning themselves with their finery and going abroad into the streets to show themselves to the men.

12. Note that the condition of woman in pagan Arabia closely resembled that of her sister in the West today. Indecent exposure of parts of her body was as common in the streets of Makka and Madina as it is today in the electrified centres of modern civilization. *الجاهلية* denotes the time or state of paganism that preceded the advent of the holy Prophet—a way of life that is reasserting itself in the West. And there can be little doubt that this new paganism is far more licentious than its ancient variety. See P. IV. n. 264.

13. (in all their commandments).

14. (of sin and disobedience).

15. (in deed, word and thought).

16. Which here includes besides the consorts of the Prophet, his daughter, and son-in-law and grandsons, and the Prophet himself, hence the use of the masculine pronoun هو twice in the passage, generally denoting a mixed assembly of males and females.

17. (O wives of the Prophet!).

18. *i. e.*, wise maxims and precepts promulgated by the Qur'ān.

19. See P. XI. n. 437.

الْأَخْرَابِ

وَمَنْ يُفْسِدْ

وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۖ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۖ وَإِذْ يَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لَكِنْ لَا يَكُونُ

SECTION 5

35. (ان . . . عظيمًا) Surely the Muslim men and women, and the believing men and women, and the devout men and women, and the men and women of veracity, and the persevering men and women, and the men and women of humility, and the almsgiving men and women, and the fasting men and women, and the men and women who guard their private parts¹⁹⁻² and the Allah-remembering men and women—for them Allah has got ready forgiveness and a mighty reward.²⁰

36. (وما كان . . . مبينًا) And it is not for believing man or woman,²¹ when Allah and His messenger have decreed an affair,²² that they should have any choice in their affair, And whoso disobeys Allah and His messenger has strayed²³ manifestly.

19-A. This needed a special mention in view of the rampant promiscuity of the pagan Arabia. 'The presumption of law that the husband is father of all his wife's children rests on a well-established custom of conjugal fidelity, and on the certainty that the husband will object to have spurious children palmed off on him. But in old Arabia the husband was so indifferent to his wife's fidelity, that he might send her to cohabit with another man to get himself a goodly seed, or might lend her to a guest.' (Robertson Smith, *Kinship and Marriage in Arabia*, p. 139).

20. 'For them' means for both men and women. No woman is to be deprived of her reward because of her sex. For a study of contrasts see p. XIX. n. 111.

21. i. e., it is not open to them, the choice does not lie with them.

22. i. e., have issued a command regarding any matter.

23. (from the right way).

وَمَنْ يَنْتَهِ

الْأَخْذُ بِ

عَلَى الْمُؤْمِنِينَ حَرْجٌ فِي أَنْوَاجٍ أَدْعِيَ إِلَيْهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرْجٍ فَبِمَا قَضَى اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۝ الَّذِينَ يُبَايِعُونَ رَسُولَ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ۝ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِمَّنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝ تَعِيتُهُمْ يَوْمَ

37. (واذا . . . مفعولا) And *recall*³⁶ when thou wast saying³⁵ to him³⁶ on whom Allah had conferred a favour³⁷ and thou hadst conferred a favour:³⁸ keep thy wife³⁹ to thyself and fear Allah,⁴⁰ and thou wast concealing⁴¹ within thee what Allah was going to disclose,⁴² and thou⁴³ wast fearing mankind, while Allah had a greater right that Him thou⁴⁴ shouldst fear.⁴⁵ Then when Zaid⁴⁶ had accomplished *his* purpose regarding her,⁴⁷ We wedded her to thee⁴⁸ so that there should be no blame on the believers in respect of wives of their adopted sons,⁴⁹ when they have accomplished *their* purpose with regard to them.⁵⁰ And the ordinance of Allah⁵¹ was to be fulfilled.⁵²

38. (ما كان . . . مقدورا) No blame there⁴³ is on the Prophet in what Allah has decreed⁴⁴ for him. *That has been* Allah's dispensation with those who have passed away before⁴⁵ — and the ordinance of Allah has been a destiny determined⁴⁶ —

39. (الذين . . . حسيا) those who preached the messages of Allah, and feared Him, and none save Allah.⁴⁷ And Allah suffices as a Reckoner.⁴⁸

40. (ما كان . . . عليا) Muhammad⁴⁹ is not the father of any of your males,⁵⁰ but⁵¹ a messenger of Allah⁵² and the seal of the prophets,⁵³ and Allah is the Knower of everything.⁵⁴

SECTION 6

41. (يا أيها . . . كثيرا) O you who believe! remember Allah oft.⁵⁵

42. (وسبحوه . . . أصيلا) And hallow Him morning and evening.

43. (هو الذي . . . رحيا) He it is Who sends His benedictions to you,⁵⁶ and His angels *also*,⁵⁷ that He may bring you forth from darkness⁵⁸ into light,⁵⁹ and to the faithful He is ever Merciful.

24. 'Zaid's marriage with the Prophet's cousin Zainab, daughter of Jahsh, was celebrated in Mecca eight years before the Hijrat, but it did not turn out happy. Zainab the high-born looked down Zaid the freedman who had been a slave. And he was not comely to look at. Both were good people in their own

way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet; he had given a handsome marriage gift on her marriage to Zaid; and people would certainly talk if such a marriage was broken off, and poor Zainab's reputation would be ruined. This was the fear in the mind of the Prophet. . . . Zaid's wish——indeed the mutual wish of the couple——was for the time being put away, but it became eventually an established fact, and everybody came to know of it.' (AYA).

25. (by way of counsel, not of command, O Prophet!).

26. *i. e.*, to Zaid ibn-Hāritha, once a Christian slave, now a convert to Islam.

27. (by making him one of the earliest converts to Islam).

28. (by making him a freedman).

29. *i. e.*, Zainab bint Jahsh, a cousin of the Prophet.

30. *i. e.*, be observant of thy duty to God, as this is like to render many irksome obligation pleasant.

31. (for the time being).

32. *i. e.*, the fact of thy marriage with Zainab after her divorce from Zaid.

33. (considering it to be a purely private and domestic affair of thine own, O Prophet!).

34. (lest they may use the language of slander).

35. (in religious duties). The Prophet is reminded that the affair did not concern him alone. It was a matter of public duty, inaugurating, besides other advantages, a much-needed reform. See P. XXI. nn. 390-391.

36. Of all the companions of the holy Prophet, Zaid has the unique distinction of being mentioned by name in the Qur'ān.

37. *i. e.*, had dissolved his marriage with the solemnity and necessary formality. *وטר* is 'A want; an object of want or need; or one which one purposes to accomplish; or for which one is anxious or desirous. . . . You say *فَهِتَ وَطَرِي* I accomplished, or obtained my want. And *فَهِتَ مِنْ كَذَا وَطَرِي* I accomplished my want of such a thing so as to have no further need of it.' (LL). Thus the words imply that Zaid intensely longed to divorce her.

38. (O Prophet!) Referring to the Christian calumnies respecting this marriage, say a Christian writer: 'I am satisfied after a close examination of the circumstances of the case, that it does not bear the interpretation usually placed upon it by the Christians. It raised an outcry among the Arabs of the Ignorance, not because they suspected an intrigue on the Prophet's part to secure a divorce; but because they looked upon an adopted as though he were a real son, and considered, therefore, that the marriage fell within the prohibited degrees. This restriction . . . he abolished by his marriage, not for his own benefit only, but for

that of the Arabs at large. In the view indeed usually taken of the whole transaction, there is a strange compound of fact and fiction; and much that was comparatively innocent has been made to wear the appearance of deep guilt.' (Bosworth Smith, *op. cit.*, pp. 114-15) And again: 'The production of this sura, whatever else it proves about Mohammed, seems to me to prove not his conscious insincerity, but the reverse; he had already attained his end, why then blazon his shame if shame he felt it to be? why forge the name of God? . . . Surely a single act of conscious imposture in the matter of the Koran would have sapped all his strength. . . . It would have made such a speech as that wherein, at the very close of his life, Samuel-like, he boldly challenged all Musalmans to mention aught that they had against him, impossible.' (p. 145).

39. See P. XXI nn. 398, 399.

40. *i. e.*, have formally dissolved their marriage with them.

41. (respecting marriage and divorce of adopted children).

42. (in any case; irrespective of the particular episode that has been the occasion of this ordinance).

43. *i. e.*, no calumny is at all justifiable.

44. (in fact or in law).

45. (of the prophets) *i. e.*, gross misrepresentation and calumny have been the inevitable lot of ancient prophets.

46. *i. e.*, a decree bound to be fulfilled in any case.

47. (caring nothing for the opinion of men).

48. (so to Him alone man is answerable).

49. See P. IV. n. 212; P. XXVI. nn. 107, 333, P. XXX. nn. 425, 429, 580.

50. (so there is no reason that their divorced wives may be prohibited unto him.)

51. (he stands to them in a spiritual relation entirely different from the material relationship of fatherhood).

52. (and as such every behest of his has to be obeyed).

53. (closing the long line of apostles). He is not 'a prophet,' but the Final Prophet. *عالم* is 'The last of a company men . . . whence *عالم النبي* 'The last of the prophets' (LL). 'This idea of finality is perhaps the most original idea in the cultural history of mankind; its true significance can be understood only by those who carefully study the history of pre-Islamic Magian culture in Western and Middle Asia. The concept of Magian culture, according to modern research, includes culture associated with Zoroastrianism, Judaism, Jewish Christianity, Chaldean and Sabeian religions. To these creed-communities the idea of the continuity of prophethood was essential; and consequently they lived in a state of constant expectation. . . . The result of the Magian attitude was the disintegration of the old communities and the constant formation of fresh ones by all sorts of

religious adventurers . . . It is obvious that Islam that claims to weld all the various communities of the world into one single community cannot reconcile itself to a movement which threatens its present solidarity and holds forth the promise of further rifts in human society.' (Sir Mohammad Iqbal).

54. (so He in His infinite wisdom perfectly knows the why and the wherefore of this finality of prophethood).

55. (in words and in thought in gratitude of His blessings).

56. (by His own will).

57. (by means of prayer). Angels' sending their benedictions to mankind is that they pray for God's blessings to mankind.

58. (of infidelity and impiety).

59. (of Divine knowledge and guidance).

تَنْزِيلُ

وَمِنْ ثَمَرَاتِهِ

يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۖ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۖ وَبَشِيرًا لِلْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَثِيرًا ۖ وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ وَدَعِ أَذْلَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكُفَى بِاللَّهِ وَكِيلًا ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَخْتَمُ الْمُؤْمِنَتُ ثُمَّ طَلَقَتْهُمُوهُنَّ مِنْ قَبْلِ أَنْ تَتَّصِفُوا فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدَّةٍ تَعْتَدُونَ ۚ وَنَهَا فِتْنَهُنَّ وَتَرْجُوهُنَّ سِرَاحًا جَبِيلًا ۖ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْنَا أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَتِكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَكَ الَّتِي هَاجَرْنَ مَعَكَ

44. (تحييمهم . . . كريما) Their greeting on the Day when they meet Him will be: peace! And He has got ready for them a generous wage.

45. (داعيا . . . نذيرا) O Prophet! We have verily sent thee as a witness and a bearer of glad tidings and a Warner.

46. (وداعيا . . . منيرا) and a summoner unto Allah⁶⁰ by His command, and a luminous lamp.⁶¹

47. (و بشار المؤمنين . . . كبيرا) And bear thou to the faithful the glad tidings that there is for them a great grace from Allah.⁶²

48. (ولا . . . وكلا) Do not yield thou to the infidels and the hypocrites⁶³ and disregard their insolence,⁶⁴ and trust in Allah, and Allah suffice as a Trustee.

49. (يا ايها الذين . . . جبلا) O you who believe! when you marry believing women and divorce them before you have touched them, then there⁶⁵ is no waiting-period⁶⁶ incumbent upon them from you, that you should count⁶⁷ So make a provision for them⁶⁸ and release them with a seemly release.

60. (by means of repentance and true faith). According to the Jewish prophetic predictions, the final prophet or the Messiah is merely "the chosen one," (JE. V. p. 213) which is an exact translation of the name المصطفى. And further:—"Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness." (ib), and 'he causes the people to seek the Lord.' (ib). These descriptions seem but to be an amplification of داعيا الى الله.

61. i. e., a pattern of virtue and righteous conduct in whose light men are to direct their paces.

62. (both in this world and the Hereafter).

63. (as thou hast not obeyed in the past).

64. (that they are sure to cause in the performance of thy duties).

65. (so He will protect thee).

66. (of three months as in the case of those with whom the marriage has been consummated).

67. So that such divorced women can remarry immediately; there is no waiting-period for them.

68. i. e., make a free gift to them if no dower has been assigned; if it has been agreed on, then give the woman half of it.

وَمِنْ أَهْلِ بَيْتِهِ

أَتَخَذَ ابْنُ

فَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسُهَا لِلْكَافِرِ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لَكِنَّا لَا يَبْتَاعُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٠ تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْخِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَءَ عَيْتُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ٥١ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ٥٢ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا

50. (يا أيها النبي . . . رجيا) O Prophet! He has allowed to thee thy wives⁶⁹ to whom thou hast paid their wages, also those whom thy right hand owns of those whom Allah has given thee as spoils of War⁷⁰ and the daughters of thy paternal uncle and the daughters of thy paternal aunts and the daughters of thy maternal uncle and the daughters of thy maternal aunts, who migrated with thee,⁷¹ and the believing woman, when⁷² she offers herself to the Prophet,⁷³ if the Prophet desire to wed her⁷⁴ — — this provision is exclusively for thee,⁷⁵ above *the rest of* the believers,⁷⁶ Surely We know what We have ordained to them concerning their wives and those whom their right hands possess, in order that there may be no blame upon thee.⁷⁷ And Allah is ever Forgiving,⁷⁸ Merciful.⁷⁹

51. (ترجى . . . حليما) Thou mayest put off⁸⁰ such of them as thou wilt,⁸¹ and thou mayest take unto thee such of them as thou wilt; and when thou desirest such as thou hadst set aside there is no blame upon thee.⁸² This is likelier to cool their eyes⁸³ and let them not grieve and to keep them pleased with what thou shalt give everyone of them.⁸⁴ Allah knows what is in your hearts,⁸⁵ and Allah is ever Knowing. Forbearing.

52. (لا يحل . . . رقبيا) Henceforth women are not allowed to thee,⁸⁶ nor mayest thou change them for *other* wives,⁸⁷ although their beauty please thee save those whom thy right hand shall own,⁸⁸ and Allah is ever Watcher over everything.

69. (who exceed the prescribed number of four).

70. This excludes the slaves by purchase.

71. (from Makka). This excludes those of his cousins who had not so migrated.

72. لَمَّا is sometimes, as here, synonymous with إِذَا meaning 'when.' (LL).

73. (without demanding any dower).

74. But in practice the holy Prophet never availed himself of this permission, and married no woman without assigning her a dower.

75. *i. e.*, this is a privilege exclusively for thee.
76. (who can lawfully have no more than four wives).
77. (in making use of the privilege granted to thee).
78. (so He pardons and forgives those who make occasional mistakes).
79. (so He enjoins and ordains laws easy to act upon).
80. (the turn of).
81. (in the matter of nightly rotation). The holy Prophet in view of his peculiar difficulties and too many pre-occupations is allowed a free hand in dealing with his wives in these nightly rotation and other matters.
82. (in receiving her again).
83. *i. e.*, to keep them better contented.
84. (as they would not form too great expectations).
85. (so be not even in your thoughts jealous of the privileges of the Prophet).
86. The Prophet is hereby forbidden to marry any other woman than one of the four class mentioned in the preceding verse.
87. *i. e.*, divorce them and marry others.
88. So after this the holy Prophet did not marry again except the hand-maiden Mary the Copt, who was presented to him by the Christian ruler of Egypt.

الْمُحَرَّبُونَ

وَمَنْ يَنْتَظِرُ

الَّتِي إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ بْنِ إِيَّاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَأَدْخُلُوا فَإِذَا اطْعِمْتُمْ فَأَنْتَضِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثِ إِنْ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَعْجِلْ مِنْكُمْ وَاللَّهُ لَا يَسْتَعْجِلُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا آيَاتِهِ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۖ إِنْ تُبَدُّوا شَيْئًا أَوْ تُخَفَّوْا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۖ لَا جُنَاحَ عَلَيْكُمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءَ إِخْوَانِهِمْ وَلَا إِخْوَانَهُمْ وَلَا أَبْنَاءَ أَخَوَاتِهِمْ وَلَا نِسَاءَ بَنَاتِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ

SECTION 7

53. (يا أيها الذين آمنوا) O you who believe! enter not the houses of the Prophet, except when leave is given you, for a meal *and at a time* that you will have to wait for its preparation;⁸⁹ but when you are invited,⁹⁰ then enter, and when you have had the meal, then disperse, without lingering to enter into *familiar* discourse. Verily this inaccommodates the Prophet, and he is shy of *asking* you to depart, but Allah is not shy of the truth. And when you ask of them⁹¹ aught, ask it of them from behind a curtain.⁹² That shall be purer for your hearts and for their hearts. And it is not *lawful* for you that you should cause annoyance⁹³ to the messenger of Allah,⁹⁴ nor that you should ever marry his wives after him; verily that shall be an enormity in the sight of Allah.

54. (ان تبدوا . . . عليها) Whether you disclose a thing or conceal it, verily Allah is ever Knower of everything.

89. The purport is: in the first place, do not enter his house without permission; and in the second, when invited to dine, do not go too early.

90. (and you are informed that the meal is ready).

91. i. e., of the Prophet's wives.

92. The 'mothers of the faithful' were entitled at least to this degree of respect.

93. (Or uneasiness).

94. (in any way).

وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَ
أَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۝ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا ظَالِمًا كَتَبْنَا فَقُلُوبَهُمْ
بُهْتَانًا وَأَنشَأْنَاهُم بَيْنَنَا وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ لِّمَن لَّمْ يَتَّخِذِ الْمُنَافِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝

55. (لا . . . شهيدا) It is no sin for them⁹⁵ in respect of their fathers or brothers, or their brother's sons or their sister's sons or their *own* women⁹⁶, or those whom their right hands own;⁹⁷ and fear Allah,⁹⁸ verily Allah is ever a Witness of everything.

56. (ان . . . تليها) Verily Allah and His angels send their benedictions upon the Prophet.⁹⁹ O you who believe ! send your benedictions *also* upon him¹⁰⁰ and salute him with a *goodly* salutation.¹⁰¹

57. (ان . . . مهينا) Surely those who annoy Allah and His messenger¹⁰² —Allah has cursed them in this world and the Hereafter, and has prepared for them an ignominious torment.

58. (والذين . . . مينا) And those who annoy the believing men and women¹⁰³ without their deserving it, shall surely bear *the guilt of* calumny and evident sin.

SECTION 8

59. (يا ايها النبي . . . رحيا) O Prophet I say thou to thy wives and thy daughters and women of the believers *that* they should let down upon them¹⁰⁴ their wrapping-garments.¹⁰⁵ That would be more likely to distinguish them.¹⁰⁶ so that they will not be affronted.¹⁰⁷ And Allah is ever Forgiving. Merciful.¹⁰⁸

60. (لئن . . . قليلا) If the hypocrites¹⁰⁹ and those¹¹⁰ in whose heart is a disease¹¹¹ and¹¹² the raisers of commotion in Madina¹¹³ do not desist,¹¹⁴ We shall certainly set thee up against them.¹¹⁵ Thence-forth¹¹⁶ they shall not be allowed to neighbour thee therein,¹¹⁷ except for a little *while*.¹¹⁸

95. (if they appear before them unveiled, and without a curtain or screen). The reference is to the Prophet's wives.

96. *i. e.*, Muslim women. Other women being in the position of strangers required as much as the formality of a veil as men.

97. *i. e.*, their handmaids.

98. (in infringing any of these ordinances, O wives of the Prophet!).

99. God's benediction upon His prophet is clear enough. The angel's 'benediction' means that they pray to God for His blessings on the Prophet. The verb in the phrase imputes God's "conferring of blessing" and the angels' "invoking thereof." (LL).

100. *i. e.*, you also should pray to God for His blessings on him.

101. *i. e.*, honour his memory. Hence the practice among the Muslims of adding the words 'on whom be the blessing of Allah and peace' to his name.

102. (knowingly and deliberately).

103. (by their mischievous slanders).

104. (when going forth for needful purposes).

105. (so as to cover a part of their faces). 'The original word properly signifies the large wrappers, usually of white linen, with which the women in the East cover themselves from head to foot when they go abroad.' (Sale) جلاب . . . A woman's outer wrapping garment called ملحنة; or this is its primary signification, but it is metaphorically applied to other kinds of garments; or a shirt, absolutely, or one that envelops the whole body; . . . or a garment with which the person is entirely enveloped.' (LL).

106. (as respectable matrons and free women, in contrast with the female slaves who did not cover their faces).

107. (by the unseemly words and acts of the riff-raffs). Respectable believing women 'were exposed in their walks abroad to the rude remarks of disaffected and licentious citizens; they were therefore commanded to throw their garments around them so as partially to veil their persons, and conceal their ornaments.' (Muir, *op. cit.*, p. 293).

108. (so He will excuse those who owing to some reasonable grounds are not strictly observing this rule).

109. (in general).

110. (of them in particular).

111. *i. e.*, the habit of molesting the women-folk.

112. (of them again).

113. (by the spreading of false rumours and scandals).

114. (from their wickedness and mischief).

115. (to chastise and banish them).

116. *i. e.*, after this command of exile.

117. *i. e.*, in the city of Madina.

118. (preparatory to their leaving the city bag and baggage).

الْأَخْزَابِ

وَمَنْ يَنْتَهِ

مَلْعُونِينَ أَيْمًا نَقُفُوا أُخَدُّوا وَقْتَلُوا أَنْفَيْلًا ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ
 اللَّهِ تَبْدِيلًا ۖ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
 تَكُونُ قَرِيبًا ۖ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۖ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا
 نَصِيرًا ۖ يَوْمَ تَقْلُبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيِّنَا أَطْعَمَنَا اللَّهُ وَأَطْعَمَنَا الرَّسُولُ ۖ وَقَالُوا رَبَّنَا إِنَّا أَطْعَمْنَا
 سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ۖ رَبَّنَا أَنْتَهُمْ ضَعُفْنَا مِنْ الْعَذَابِ وَالْعَنَتُهُمْ لَعْنًا كَبِيرًا ۖ يَا أَيُّهَا
 الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ أَذَا مَوْسَىٰ فَبَرَأَهُ اللَّهُ وَمَقَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ۖ

61. (ملعونين . . . تقتلوا) [Accursed,¹¹⁹ wherever found, they shall be seized and slain with a *relentless* slaughter.¹²⁰

62. (سنة الله . . . تبديلا) *That has been* the dispensation of Allah with those who have passed away before, and thou shalt not find any change in the dispensation of Allah.¹²¹

63. (يسئلك . . . قريبا) People question thee¹²² concerning the Hour.¹²³ Say thou : its knowledge is with Allah *only*. And what dost thou know ? perhaps the Hour may be nigh.

64. (ان الله . . . سعيرا) Verily Allah has cursed¹²⁴ the infidels, and has prepared for them a Blaze.

65. (خالدين . . . نصيرا) Abiders therein they shall be for ever, and they will find neither a protecting friend nor a helper.

66. (يوم . . . الرسولا) On the Day *when* their faces shall be rolled in Fire,¹²⁵ they will say¹²⁶: Ah ! that we had obeyed Allah and had obeyed the messenger !

67. (وقالوا . . . السبيل) And they will say : our Lord ! we obeyed our chiefs and our elders and they led us astray from the way.

68. (ربنا . . . كبرا) Our Lord ! give them ; punishment twofold, and curse them with a great curse.¹²⁷

SECTION 9

69. (يا ايها الذين . . . وجها) O you who believe ! do not be like those who annoyed Mūsā,¹²⁸ but Allah cleared him of what they said;¹²⁹ and he was illustrious¹³⁰ with Allah.

119. (as outlaws, in the sight of God and man).

120. (after the decree of their outlawing has been promulgated and they have forfeited all protection of law).

121. i. e., nobody has a power in the least to alter a course of events after God has willed it.

122. (defiantly, O Prophet!).

-
123. *i. e.*, as to its exact time and date.
124. *i. e.*, He has deprived them of His mercy. See P. I. n. 389, P. II. 100.
125. (and they shall be writhing in pain).
126. (completely disillusioned at last).
127. (for misleading us).
128. (by their slander and calumny). There was constant sedition against Moses by the Israelites during their long sojourn in the wilderness. The reference here may be to any one of, or several, such episodes. Moses had 'to suffer many indignities and insults from a rebellious and recalcitrant people, even from his closest relatives, who were jealous of his leadership.' (VJE. p. 442).
129. (concerning him).
130. Honoured not only in his day but one whose memory is still held in utmost veneration. 'A unique personality of supreme importance in OT history.' (D. B. III. p. 445) 'Beyond question Moses must be regarded as the founder alike of Israel's nationality and of Israel's religion.' (EBr. XV. p. 843).

الْأَحْزَابِ

وَمَنْ يَنْتِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَ
 مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۖ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
 وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۖ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
 وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

70. (يا أيها الذين آمنوا) O you who believe I fear Allah,¹³¹ and speak a straight speech.¹³²

71. (يصلح . . . عظيمًا) He will¹³³ amend your works¹³⁴ for you and forgive you your sins. And whoso obeys Allah and His messenger, he has indeed achieved a great achievement.¹³⁵

72. (إنا . . . جهولًا) Verily We ! We offered the trust¹³⁶ to the heavens and the earth and the mountains,¹³⁷ but they declined to bear it and shrank from it.¹³⁸ But man undertook it;¹³⁹ truly he¹⁴⁰ was very sinful,¹⁴¹ very foolish.¹⁴²

73. (ليعذب . . . رحيمًا) So that Allah will chastise the hypocritical men and women and the associators and the associatoresses.¹⁴³ And Allah will relent¹⁴⁴ toward the believing men and women,¹⁴⁵ and Allah is ever Forgiving, Merciful.¹⁴⁶

131. (in every walk of like).

132. سديد applied to speech, is 'true, and directed to the right point.'

133. (on that account).

134. i. e., will make them acceptable in the Hereafter.

135. i. e., bliss in this world and salvation in the Hereafter.

136. i. e., moral responsibility, which is human sense of answerableness for all acts of thought and conduct. Its first and foremost prerequisite is freedom of choice, which is the real function of a human being as a moral agent. The 'trust' referred to is obviously the trust of free choice or accountability.

137. (after imbuing them with sufficient intellect and understanding).

138. (considering the tremendous responsibility it involved and the attendant perils).

139. 'In the case of man in whom individuality deepens into personality, opening up possibilities of wrong-doing, the sense of the tragedy of life becomes much more acute. But the acceptance of selfhood as a form of life involves the acceptance of all the imperfections that flow from the finitude of selfhood. The Qur'an represents man as having accepted at his peril the trust of personality which the heavens, the earth, and the mountains refused to bear.' (Iqbal, *op. cit.*, pp. 121-122).

140. *i. e.*, the ungrateful portion of mankind.

141. (to himself in not fulfilling his obligations and obeying the law he had accepted). Compare the dictum of Kant, that the 'ought' implies the 'can'. The Qur'ān rather hints that the 'can' implies the 'ought.' They who can choose freely must choose correctly or pay the penalty of their vicious choice.

142. (in not realizing the consequences of his disobedience and neglect). Man's peril follows from the 'trust.'

143. (for their betrayal of their trust).

144. (with mercy).

145. (for their occasional faults and weakness as they have endeavoured to make good their pledges).

146. (so it is still open to the infidels to enter His grace, and become true men of faith).

سَبَا

وَمِنْ نَفْسِهِ

سُبْحَانَكَ يَا مَنْ فِي الْأَرْضِ وَفِي السَّمَوَاتِ وَفِي الْآخِرَةِ وَفِي الْبَاقِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحُكْمُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْغَنِيُّ ۝ يَعْلَمُ مَا
يَكْبُرُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۝ وَهُوَ الرَّحِيمُ الْغَفُورُ ۝
وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ۝ لَيَجْزِيَ الَّذِينَ

Sūrat-us-Saba

Sheba XXXIV

(Makkan, 6 Sections and 54 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . الغني) All praise to Allah¹⁴⁷ whose is what is in the heavens and what is in the earth; and His is the praise in the Hereafter.¹⁴⁸ And He is the Wise,¹⁴⁹ the Aware.¹⁵⁰

2. (يعلم . . . الغفور) He knows what penetrates into the earth¹⁵¹ and what comes forth from it,¹⁵² and what descends from the heaven¹⁵³ and what ascends to it.¹⁵⁴ And He is the Merciful, the Forgiving.

3. (وقال . . . مبین) Those who disbelieve¹⁵⁵ say: the Hour will not come unto us. Say thou¹⁵⁶: yea! by my Lord, the Knower of the Unseen, it will surely come unto you. Not an atom's weight escapes Him in the heavens or in the earth, nor is there anything smaller than it or greater but it is *inscribed* in a luminous Book¹⁵⁷—

147. (alone). He alone is the Praiseworthy; He alone is the Perfect.

148. (as it is in this world).

149. So He planned everything with wisdom.

150. So He is the Knower of everything open or secret, manifest or hidden.

151. (such as the rain-water, the dead, etc.).

152. (such as spring water, vegetation, etc.).

153. (such as the angels, Scriptures, decrees of God, etc.)

154. (such as the angels, man's works, the prayers of the faithful, etc.).

155. The reference is to the pagans of Makka.

156. (O Prophet!).

157. (of Divine decrees) *i. e.*, in the Preserved Tablet.

وَمَنْ يَقْنُتْ

سَاءَ

وَلَيْكَ لَهُمْ مَغْفِرَةٌ ۖ وَرُفْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجِيمٍ ۝ وَالَّذِينَ يَبْرِئُونَ النَّاسَ أَنُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يَبْعَثُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ۝ أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ حِجَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبُعِيدِ ۝ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِن شَاءَ نَحْشِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝ وَلَقَدْ آتَيْنَا دَاوُدَ

4. (لجزي . . . كريم) that He may recompense those who believed and worked righteous *deeds*. Those ! theirs shall be forgiveness and a generous provision.

5. (والذين . . . الم) And those who attempted to frustrate Our signs—those ! theirs shall be a chastisement of afflictive calamity.

6. (ويرى . . . الحميد) And those who have been vouchsafed knowledge¹⁵⁸ behold¹⁵⁹ that *the Book* revealed to thee from thy Lord,—it is the truth and it guides to the path of the Mighty, the Laudable.

7. (وقال . . . جديد) And those who disbelieve say¹⁶⁰ : shall we direct you to a man declaring to you *that* when you have dispersed¹⁶¹ with full dispersion, *then* you will be raised unto a new creation.¹⁶²

8. (اقترى . . . البعيد) Has he fabricated a lie against Allah, or is there a madness¹⁶³ in Him ? Nay, but those who disbelieve in the Hereafter are *them-*selvss in a torment and error far-reaching.

9. (افلم . . . منيب) Do they not see what is before them and what is behind them of the heaven and the earth¹⁶⁴ ? If We will, We shall sink the earth with them, or cause a fragment of the sky to fall on them.¹⁶⁵ Verily there is a sign¹⁶⁶ therein¹⁶⁷ unto every penitent bondman.

158. (of the Scriptures).

159. (and realize). روية is not only seeing with the eyes but also the seeing with the mind.

160. (among themselves).

161. (in dust).

162. The Arab pagans denied Resurrection altogether, and looked askance at the messenger who preached such a 'preposterous' doctrine.

163. Such a preacher, they said, must be either a deliberate liar or distracted. See P. XVIII. n. 110.

164. Can't they think that so powerful a Creator and Preserver is able to bring about a new creation?

165. (for rejecting a truth so manifest).

166. (of God's majesty).

167. *i. e.*, in the heavens and the earth.

نَضْلًا يَجِبَالٍ أَوْ فِي مَعَهُ وَالظَّيْرِ ۖ وَالْكَتَالَهُ الْحَدِيدَ ۖ أَنْ اْعْمَلْ سَبْعِينَ وَقَدْرًا فِي الشَّرِّ وَأَعْمَلُوا صَالِحًا
 — إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۖ وَلَسْلَيْنَا الرِّيحَ غُدُوًّا شَهْرًا وَرَوْاحَهَا شَهْرًا ۖ وَأَسْلَمْنَا لَهُ عَيْنَ الْقَظْرِ وَ
 مِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نَذْرُهُ ۖ مَنْ عَذَابِ السَّعِيرِ ۖ
 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَسَائِيلَ ۖ وَجَفَّانِ كَأَجْوَابٍ وَقَدْرٍ رُسِيَّتٍ ۖ اْعْمَلُوا آلَ دَاوُدَ شُكْرًا ۖ
 وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ۖ فَلَمَّا أَقْضَيْنَا عَلَيْهِ الْيَوْمَ تَادَ لَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةَ الْأَرْضِ تَأْكُلُ مِن سَعَاةٍ
 — فَلَمَّا خَازَ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۖ لَقَدْ كَانَ

SECTION 2

10. (ولقد . . . الحديد) And assuredly We vouchsafed to Dā'ūd grace from Us¹⁶⁸ and said : O mountains I repeat Our praise with him, and birds you *also* ! And We softened for him the iron¹⁶⁹—

11. (ان . . . بعير) Saying : make thou¹⁷⁰ complete coats of mail¹⁷¹ and rightly dispose the links,¹⁷² and work you¹⁷³ righteously. Verily I am of that which you work a Beholder.¹⁷⁴

12. (ولسليم . . . العير) And to Sulaimān We subjected the wind,¹⁷⁵ or of which the morning journeying was a month¹⁷⁶ and the evening journeying a month.¹⁷⁷ And We made the fount of brass flow for him.¹⁷⁸ And of the Jinn were who worked before him by the will¹⁷⁹ of His Lord. And whosoever of them swerved from Our command,¹⁸⁰ him We shall cause to taste the torment of the Blaze.

13. (يعملون . . . الشكور) They fashioned for him whatsoever he wished, of lofty halls and statues¹⁸¹ and basins like cisterns¹⁸² and cauldrons standing firm¹⁸³ O house of Dā'ūd work with gratitude;¹⁸⁴ few of My bondmen are grateful.

14. (فلا . . . المهين) Then when We decreed death for him,¹⁸⁵ naught discovered his death to them,¹⁸⁶ save a moving creature of the earth, which gnawed away his staff.¹⁸⁷ Then when he fell the Jinn clearly perceived that, if they had known the Unseen they would not have tarried in the ignominious torment.¹⁸⁸

168. *i. e.*, We bestowed on him moral and spiritual eminence. 'We may safely assert that if the narratives can in the main be trusted, no ancient Israelite exercised such a personal charm as David, and that he owed this not merely to his physical but also to his moral qualities.' (EBi. c. 133). This may also refer to the greatness of David as a king. After the death and defeat of Saul at the hands of the formidable Philistines, 'Israel rallied to David as the one possible saviour, though the succession was disputed by a rival faction; and under David's leadership the supremacy of Hebrew kingdom was decisively established, the Philistine power was shattered and the hostile encircling tribes were forced to become David's

tributaries.' (UHW. I. p. 447).

169. (so that he could use this hard and tough metal for arms and instruments of war).

170. (O David!).

171. See P. XVII. nn. 173, 174. 'سابع', applied to a thing of any kind, complete, full, ample, or without deficiency, and long.' (LL).

172. (thereof) Or 'observe due measure in the sewing.'

173. (O David! and people of David!). See P. XXIII. nn. 350, 351.

174. (so be righteous and conscientious in all your words and deeds).

175. See also P. XVII. n. 175.

176. شمر is here synonymous with مسيرة شمر; meaning, it covered the distance of a month's journey.

177. According to the rabbinical accounts, Solomon was given 'a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations. . . When Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that he breakfasted at Damascus and suppered in Media.' (JE. XI. p. 440).

178. (at its source).

179. *i. e.*, the cosmic Will.

180. Which means, in the context, obedience to Solomon the prophet.

181. Which were not forbidden till then.

182. (in greatness).

183. (which could not be removed from their place, by reason of their greatness).

184. *i. e.*, in the service of God.

185. For he with all his might and glory was but a mortal.

186. *i. e.*, the genii, who were working as labourers.

187. According to the commentators, Solomon perceiving his end drew nigh had prayed to God that his death might be concealed from the genii who were constructing the Temple at Jerusalem till they had entirely finished the edifice. In fulfilment of this prayer, He died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year, by which time the temple became completed. And it was then that the fact of his death was revealed by the white ants gnawing his staff. (*cf.* JE. XI. p. 445)

188. *i. e.*, in servile subjection to his command.

مَنْ يَشَاءُ

سَبَا

لِسَبَا فِي مَنْكِبِهِمْ آيَةٌ جِئْتَنِي عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَ
 رَبٌّ غَفُورٌ ۝ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ جَنَّاتَيْنِ ذَوَاتِ الْأَكْلِ خَضِطٍ وَ
 أَشَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ۝ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَى إِلَّا الْكَفُورُ ۝ وَجَعَلْنَا بَيْنَهُمْ
 وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالٍ وَأَيَّامًا آمِنِينَ ۝ فَقَالُوا
 -- رَبَّنَا بَعْدَ بَيْنٍ أَسْفَرْنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مَسْقٍ ۝ إِنَّ فِي ذَلِكَ
 لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ۝

15. (لقد . . . غفور) Assuredly for Sabā¹⁸⁹ a sign¹⁹⁰ in their *own* dwelling place; two gardens on the right hand and on the left.¹⁹¹ Eat you of the provision of your Lord, and give thanks to Him: a fair land¹⁹² and a Forgiving Lord !¹⁹³

16. (أعرضوا . . . قليل) But they turned away. So we sent upon them¹⁹⁴ the inundation of the dam¹⁹⁵ and We exchanged their two gardens¹⁹⁶ for two gardens¹⁹⁷ bearing bitter fruit, and tamarisk and some few lote-trees.¹⁹⁸

17. (ذاك . . . الكفور) In this way We requited them, as they were ungrateful. And We do not requite *thus* any save the ingrates.

18. (و جعلنا . . . آمين) And We had placed between them¹⁹⁹ and the cities²⁰⁰ which We had blessed²⁰¹ cities easy to be seen,²⁰² and We had made the stages of journey between them easy²⁰³ : travel in them nights and days secure.²⁰⁴

19. (فقالوا . . . شكور) And they said²⁰⁵ : our Lord! make the distance between our journeys longer; and they wronged themselves. So We made them by-words²⁰⁶ and dispersed them totally. Surely herein are signs for every persevering, grateful person.²⁰⁷

20. (ولقد . . . المؤمنين) And assuredly Iblīs found his conjecture regarding them true;²⁰⁸ and they followed him, *all* save a party of the believers.

189. *i. e.*, for the people of Sheba. 'Yaḳūt and after him many others identified 'Saba' with 'Ma'rib'. In reality Saba 'was the name of the land and people, and not a town.' (Hitti, *op. cit.*, p. 55). See also P. XIX. n. 438.

190. (of Our Uniqueness and Omnipotence).

191. *i. e.*, two tracts of land, one on this side of their city and the other on that, planted with trees and made into gardens so that each tract seemed to be one continued garden. 'They irrigated their gardens and their seed-crops, and they wanted for nothing, whatever they might desire, and to spare. And a servant would walk among the trees with a large basket on his hand. The basket would fill with fruits without his picking any with his hand, and without gathering any from the ground. The sun could never reach anyone who walked beneath the trees of these

gardens, by reason of their interlacing.' (Redhouse's *Khazraji's History of the Rasuli Dynasty of Yemen*, I. p. 52).

192. *i. e.*, prosperous and happy.

193. *i. e.*, One who overlooks many faults and weaknesses.

194. (as a punishment for their backsliding).

195. 'Marib, the Sabaeen capital, was celebrated for its great dam.' (EBr. XXIII. p. 886). Marib, some 60 miles east of San'ā, 'lies 3900 feet above the sea. . . . It was the meeting-place of the trade routes connecting the frankincense lands with the Mediterranean ports. The construction for which the city was particularly famous was the great dam Sadd Marib. This remarkable engineering feat, together with the other public works of the Sabaeans, reveal to us a peace-loving society highly advanced not only in commerce but in technical accomplishment as well.' (Hitti, *op. cit.*, p. 55) 'The failure of the dam at Marib was at once an effect and a cause of the national decay. . . . The dam at Marib is now in much the same condition as when Houdani (A. D. 848) saw it.' (EBr. XIX. p. 785) 'West of Marib are the ruins of the dam which figures so prominently in Arabic tradition. These show a very solid construction with several sluices. It was destroyed by a flood.' (EBr. II. p. 184) 'This deluge marks an epoch in the history of South Arabia. The waters subside, the lands return to cultivation and prosperity, but Marib lies desolate and the Sabaeans have disappeared for ever, except to point a moral or to adorn a tale.' (Nicholson, *op. cit.*, p. 16) According to a Muslim chronicler, 'Subsequently God destroyed the dam and after this tore up the rocks, the pavilions, the trees, and the canals, casting the sands over them. And when they who were below the dam saw its destruction, and that they could do nothing to it, they fled to the tops of the hill with their families and cattle. And the water surged over the dam through an abundance of rain; and the water issued from the interstices burrowed by the rats. . . . And it is related that the torment of the inundation occurred about four hundred years before Islam . . . but God knows best.' (Redhouse, *op. cit.*, I. pp. 55-56) 'The chroniclers report that a rat turned over a stone which fifty men could not have budged, and thus brought about the collapse of the entire dam.' (Hitti, *op. cit.*, p. 65) Referring again to this 'memorable event immortalized in Islamic literature says Hitti:—Al-Isfahānī, . . . puts the tragic event four hundred years before Islam but Yāqūt comes nearer to the truth when he assigns it to the reign of the Abyssinians. The ruins of the dam are visible to the present day. . . . The final catastrophe alluded to in the Koran must have taken place after 542 and before 570. (p. 64).

196. (hitherto so rich and luscious). According to a newspaper report dated September 1951, Wandell Phillips, leader of an American Archaeological expedition to South Arabia, said in a London meeting that 'portions of the great Marib dam, the most extensive irrigation system of antiquity, are still visible. Phillips said that various stories of the wealth and beauty of the kingdom of Sheba

were probably true, and the kingdom must have derived its prosperity from the irrigation system. South Arabia, which had been described as a paradise at the time of the existence of the dam fell into its present state of decay after the destruction of the dam.'

197. (wild and barren).
198. (of a wild, thorny and fruitless variety).
199. *i. e.*, the people of Sheba or Yaman.
200. (of Syria).
201. (with prosperity).
202. (from the public highway). Or, cities close to each other.
203. (and in due proportion, where travellers could get comfort and provision). The route was perhaps lined with inns and rest-houses. In the words of Khazrejiyy. 'And a man used to travel from his own country to another, take his siesta there, and arrive at a third in the evening, of those towns on which God had granted His blessing.' (Redhouse, *op. cit.*, I. p. 52).
204. *i. e.*, with no risks of highwaymen and robbers, as the Yaman-Syria route was much frequented.
205. (out of covetousness).
206. (of whom tales are told).
207. *i. e.*, for every true believer.
208. The devil when being driven out of Paradise had said: 'I will surely seize his (Adam's) posterity, *all* save a few. (*Surah* 'Bani Isrā'īl,' v. 62) Now this proved true in the case of the people of Saba.

لَهُ عَلَيْهِمْ مَنْ سُلْطَنٌ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ ۖ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا لَهُمْ فِيهَا مِنْ شَرْكٍ وَمَا لَهُ مِنْهُمْ مَنْ ظَهِيرٌ ۚ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۖ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ۚ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ ۖ قُلْ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ۚ قُلْ لَا تَسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا نَعْمَلُونَ ۚ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا الْحَقُّ ۖ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ۚ قُلْ أَرَأَوْنِيَ الَّذِينَ أَهْقَمُوا

21. (وما كان . . . حفيظ) And he has no authority over them,²⁰⁹ except that We would know²¹⁰ him who believes in the Hereafter from him who is in doubt thereof. And thy Lord is a Warden over everything.

SECTION 3

22. (قل . . . ظهير) Say thou: call upon those whom you assert²¹¹ besides Allah. They do not own an atom's weight either in the heavens or in the earth,²¹² nor have they any partnership in either²¹³ nor is there for Him any supporter²¹⁴ from among them.

23. (ولا . . . الكبير) *Intercession* with Him profits not save the *intercession* of him whom He gives leave.²¹⁵ They²¹⁶ hold their peace²¹⁷ until when fright is taken off from their hearts, they say²¹⁸: what is it that your Lord has said? They say: the *very truth*.²¹⁹ And He is the Exalted, the Great.²²⁰

24. (قل . . . مبين) Say thou: who does provide *food* for you from the heavens²²¹ and the earth²²²? Say thou: Allah; verily *either* we or you are on the guidance,²²³ or in clear error.²²⁴

25. (قل . . . تعملون) Say thou: you will not be questioned about what we have committed,²²⁵ nor will we be questioned about what you work.

26. (قل . . . العليم) Say thou: our Lord shall assemble us²²⁶ together, then He shall judge between us with truth;²²⁷ and He is the Great Judge,²²⁸ the Knower.²²⁹

209. i. e., no power to tempt them.

210. (demonstrably, in Our Universal Plan).

211. (to be associate-gods).

212. (as regards their sustenance) i. e., they are in no sense co-equals of the Sustainer, or the Preserver.

213. (as regards their creation) i. e., they are in no sense co-equals of the Creator.

214. i. e., they are in no sense minor gods or sub-deities.

215. The reference here is to the worship of the angels who were held to be minor gods or independent intercessors. See P. XVI. n. 428.

216. *i. e.*, the angels.

217. (when they receive any new commandment). So respectful and so humble the angels are before God.

218. (to one another) *i. e.*, they ask among themselves most reverentially.

219. *i. e.*, that certain thing which is of course the very truth.

220. And so it is no wonder that the angels feel themselves so humble and lowly in His presence.

221. *i. e.*, by sending down rain.

222. *i. e.*, by causing vegetation.

223. (in respect of the unity of Godhead).

224. *i. e.*, it is only one of us who can be right. Monotheism and polytheism are mutually exclusive; both of us cannot be right.

225. (of sins).

226. *i. e.*, both believers and infidels.

227. (and justice).

228. **الفتاح** as an epithet applied to God, means 'The Judge; or . . . , the Opener of the gates of sustenance and of mercy to His servants.' (LL).

229. (so nothing can be kept back from Him and His decisions and judgements would be with knowledge).

فَمِنْ أَفْئَتِهِمْ

سَيِّئَاتِهِ

بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝
 وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ۝
 — وَقَالَ الَّذِينَ كَفَرُوا لَن تَوَفُّوهُنَّ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ
 — عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضِعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا الْوَلَا أَنْتُمْ
 لَكِنَّا مُؤْمِنِينَ ۝ قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ اسْتُضِعِفُوا لَأَنحُنَّ صَلَاتُكُمْ عَنِ الْهَدْيِ بَعْدَ إِذْ جَاءَ كُمْ
 بَلْ كُنتُمْ مُجْرِمِينَ ۝ وَقَالَ الَّذِينَ اسْتُضِعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا بَلْ نَكُورُ الْبَيْلَ وَالتَّهْلِيلَ —

27. (قل . . . الحكيم) Say thou : show me²³⁰ those whom you²³¹ have joined with Him as associates. By no means²³² ! Aye ! He is Allah, the Mighty, the Wise.

28. (وما . . . يعلمون) And We have not sent thee²³³ save as a bearer of glad tidings and a warner to all mankind; ²³⁴ yet most mankind do not know.

29. (ويقولون . . . صديقين) And they²³⁵ say : when is the promise²³⁶ to come, if you²³⁷ say sooth ?

30. (قل . . . تستقدمون) Say thou : the assignment to you is for a Day which you cannot put back for an hour nor can you anticipate.

SECTION 4

31. (وقال . . . مؤمنين) And those who disbelieve²³⁸ say : we shall by no means believe in the Qur'an nor in what has been before it. ²³⁹ Would that thou²⁴⁰ couldst see when the ungodly shall be made to stand before their Lord. ²⁴¹ They shall cast back the word²⁴² one to another. Those who were deemed weak²⁴³ will say to those who were proud : had it not been for you, we should surely have been believers.

32. (قال . . . مجرمين) Those who were proud will say to those who were deemed weak : was it we who prevented you²⁴⁴ from the guidance after it had come to you ? Aye ! you have been guilty yourselves. ²⁴⁵

230. —now that you have heard of the majesty of your Lord—

231. (O polytheists!).

232. (can there be any associate of His).

233. (O Prophet!).

234. This brings into strong relief the essentially cosmopolitan character of Islam. Its message is extended to the whole world, and is not confined to a particular race or people.

235. i. e., the pagans.

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236. (of Resurrection).
237. (O Muslims!).
238. *i. e.*, the pagans of Makka.
239. (of old Scriptures).
240. (O Prophet!).
241. (on the Day of Judgment).
242. (of blame and reproach). 'Holding a colloquy, or a disputation, or debate, with one another; or it means rebutting one another's sayings, or blaming one another.' (LL).
243. (in the life of the world).
244. (by force).
245. (by adopting the wrong course of your own free choice).

رَأَيْنَا مَرْوَنَنَا أَنْ تُكْفَرَ بِاللَّهِ وَتَجْعَلَ لَهُ أُنْدَادًا وَأَسْرُوا التَّدَامَةَ لَنَا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي
 أَغْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
 إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾ وَقَالُوا إِنَّمَا أَكْثَرُ أَمْوَالَنَا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ
 رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّذِي
 تُفْتَنُونَ بَلْ عِندَ نَارِغِي الْأَمْنِ آمِنٌ وَعَمَلٌ صَالِحٌ فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفِ
 مُتَمَنِّونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي الْأَيِّتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ

33. (وقال . . . يعملون) And those who were deemed weak will say to those who were proud : aye ! *it was your plotting night and day,*²⁴⁶ when you were commanding us that we should disbelieve in Allah and set up peers unto Him. And they²⁴⁷ will keep secret²⁴⁸ their shame²⁴⁹ when they behold the torment. And We shall place shackles on the necks of those who disbelieved. They shall be requited not save *according to* what they had been working.

34. (وما . . . كفرون) And We sent not a warner to a town but the affluent thereof said²⁵⁰ : we are disbelievers in that with which you have been sent.

35. (وقالوا . . . بمذنبين) And they said : we are greater in riches and children,²⁵¹ and we are not *going* to be chastised.

36. (قل . . . يعملون) Say thou²⁵² : verily my Lord expands the provision for whom He will²⁵³ and stints it *likewise,*²⁵⁴ but most of mankind know not.²⁵⁵

SECTION 5

37. (وما . . . آمنون) It is not your riches nor your children that will draw you nigh unto Us with a near approach, but whoso believes and works righteously—then those I theirs will be a twofold meed for what they will have worked, and they will be in upper apartments secure.

38. (والذين . . . محضرون) And those who endeavour to frustrate Our signs, torment will be brought to them.

246. (that brought on our ruin).

247. *i. e.*, the two parties ; the ringleaders and their followers.

248. (from each other).

249. *i. e.*, their guilt. The purport is : the chiefs of the polytheists and their lower classes, though now conscious of their own responsibility, will still endeavour to conceal their guilt and to reproach others.

250. (in pride and arrogance).

251. So their conceit rested on their 'finances' and 'manpower.'

252. (O Prophet!).

253. (in accordance with Our universal scheme, and it has nothing to do with the spiritual merit or demerit of the 'haves' and 'have-nots.')

254. (for whomsoever He will).

255. (the clear fact that the distribution of material good is in accordance with cosmic purposes, and does not at all necessarily imply God's favour or disfavour).

سَبَا

مَنْ يَنْفَقْ

مَنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ۝ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لِي ۖ أَتَاكُمْ كَانُوا يَعْبُدُونَ ۝ قَالُوا سُبْحَنَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ۝ قَالِيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفَعًا ۖ وَلَا ضَرًّا ۖ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝ وَإِذَا نَسَلْتُمْ عَلَيْهُمْ إِبْنَتَايَ بَعِثْتَ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا أَفْكٌ مُفْتَرًى ۖ وَقَالَ الَّذِينَ كَفَرُوا وَالْحَقُّ لَنَا جَاءَهُمْ ۖ إِنَّ هَذَا إِلَّا سِحْرٌ قُبُورٍ ۝ وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ

39. (قل . . . الرازقين) Say thou²⁵⁶ : my Lord expands the provision for whom He will of His bondmen and *also* stints it for him.²⁵⁷ And what you expend²⁵⁸ of aught, He will replace it.²⁵⁹ And He is the Best of Providers.

40. (ويوم . . . يعبدون) And on the Day when He gathers them together, He will say to the angels : was it you that these *polytheists*²⁶⁰ were wont to worship²⁶¹ ?

41. (قالوا . . . مؤمنون) They will say : hallowed be Thou ! Thou art our protecting friend, not they.²⁶² Aye ! they have been worshipping the jinn;²⁶³ in them most of them²⁶⁴ were believers.

42. (طاليوم . . . تكذبون) To-day you²⁶⁵ cannot benefit or hurt one another. And We shall say to those who did wrong : taste the torment of the Fire which you were wont to belie.

43. (وإذا . . . مين) And when there are rehearsed to them Our plain revelations they²⁶⁶ say²⁶⁷ : this *messenger* is naught but a man, who seeks to prevent you from what your fathers have been worshipping. And they say : this *message* is naught but a fraud fabricated. And those who disbelieve say of the truth,²⁶⁸ when it is come unto them, this is naught but manifest magic.

256. (O Prophet!).

257. (so expenditure in His cause does not bring about poverty).

258. (in His cause).

259. (in this world or in the Next).

260. (polytheists; given to angelolatry). See P. XVIII. n. 42.

261. 'There are many other factors in the domain of Greek religion that belong to the level below that of the High Gods. Among them is the worship of gods or "demon" that may be called "functional" because their power and activity are limited to a single function so that the name . . . "specialist-gods" . . . is not inappropriate.' (UHW. II. p. 1369) These 'functional' sub-deities of the polytheists are but a perversion of the 'angels' of Islamic theology.

262. *i. e.*, our relationship of obedience and dependence is with Thee and not with Thy helpless creatures. Note that the Qur'ân never lets an opportunity slip of awakening in man the consciousness of his manifold relations with, and entire dependence upon, God.

263. *i. e.*, it is in reality the demons that they were wont to worship. That demons were worshipped as gods by many primitive people is indisputable. Beings who in Muslim theology would be called angels were worshipped as mighty though subordinate deities in polytheistic systems. See P. VII. nn. 644, 645.

264. (also in intent). Which is the same thing as to say that it was the *Jinn* who were actually worshipped as gods by the Arab pagans.

265. (as Our helpless creatures). The address is both to the misleaders and the misled.

266. *i. e.*, the pagans of Makka.

267. (to rouse their prejudice and excite their passion).

268. ———to explain away its neverchanging effect and incomparable charm.

تَذِيرٌ ۖ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَالُغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا أَرْسِلْنَاكَ إِنِ شَاءَ اللَّهُ
 أَعْظَمَ لَكُمْ بَوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلِي وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ
 لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ۖ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَوَعْدُكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَى
 كُلِّ شَيْءٍ شَهِيدٌ ۖ قُلْ إِنْ رِئْيَ يَقْدِرُ بِالنَّاسِ عَلَامُ الْغُيُوبِ ۖ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ
 وَمَا يُعِيدُ ۖ قُلْ إِنْ صُلِّتُ فَأَتَيْنَا أَضْلُ عَلَى نَفْسِي ۖ وَإِنْ اهْتَدَيْتُ فِيمَا يُؤْتِي إِلَى رِئْيَ ۖ إِنْ

44. (وَمَا . . . نَذِيرٌ) And We had not vouchsafed to them²⁶⁹ books they should have been studying, nor had We sent to them any warner before thee²⁷⁰

45. (وَكَذَّبَ . . . نَكَرٌ) And those before them belied,²⁷¹ and these have not arrived to a tithe of which We had vouchsafed them.²⁷² But they belied My messengers. So how *terrible* was My disapproval !

SECTION 6

46. (قُلْ . . . شَدِيدٌ) Say thou : I but exhort you to one *thing*; that you stand, for Allah's sake,²⁷³ by twos and singly,²⁷⁴ and then ponder;²⁷⁵ in your companion²⁷⁶ there is no madness,²⁷⁷ he is naught but a warner to you of a severe torment.

47. (قُلْ . . . شَهِيدٌ) Say thou²⁷⁸ : whatever wage I might have asked of you²⁷⁹ is yours;²⁸⁰ my wage is with Allah;²⁸¹ and He is a Witness of everything.

48. (قُلْ . . . الْغُيُوبِ) Say thou : My Lord hurls the truth;²⁸² the Knower of things hidden.

49. (قُلْ . . . يَمِيدٌ) Say thou: the truth is come,²⁸³ and²⁸⁴ falsehood shall neither originate nor be restored.²⁸⁵

50. (قُلْ . . . قَرِيبٌ) Say thou: if *ever* I go astray,²⁸⁶ I shall stray only against myself;²⁸⁷ and if I remain guided it is because of what My Lord has revealed to me. Verily He is Hearing, Nigh.²⁸⁸

269. *i. e.*, the pagans of Makka.

270. (so they should have all the more gladly received and welcomed this message and messenger).

271. (the prophet of their day).

272. (of strength and riches).

273. *i. e.*, as in the sight of God; without passion and prejudice.

274. This is perhaps because in large gatherings passion and prejudice are more likely to prevail.

275. (coolly, seriously and sincerely).

276. *i. e.*, the Prophet. See P. IX. n. 327.

277. See P. IX. n. 328.
278. (O Prophet!).
279. (for my preaching).
280. A forceful way of repudiating any suggestion of worldly gain or interest on his part.
281. The Qur'ān first by appealing to sanity of the Arabs refuted the charge of mental weakness hurled against the Prophet, and now it proceeds to say that his claim to prophethood is not due to any worldly gain either.
282. (so that it overcometh falsehood, and overpowers untruth).
283. (and shall not perish). The arguments of Islam are well-established and irrefutable.
284. (now) *i. e.*, after the advent of Islam.
285. *i. e.*, falsehood shall not show its face, nor shall it return. The particle لا may here be a negative, or may be in the place of an accusative in the sense of *أي شيء*.
286. (after the truth has been established).
287. *i. e.*, to my own hurt; to the loss of my own soul; without affecting the Truth as it is.
288. Unlike the deities of ancient heathenism 'which were not supposed to be omnipresent.' (Robertson Smith, *Religion of the Semites*, p. 207).

سَبَا
وَمِنْ نِعْمَتِهِ

فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ۖ وَقَالُوا آمَنَّا بِهِ ؕ وَأَنَّى لَهُمُ التَّنَادُ شُ مِنْ مَكَانٍ بَعِيدٍ ۖ وَقَدْ كُنَّا رَوَاهُ مِنْ قَبْلُ ؕ وَيَقْدِرُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ۖ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ؕ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ۖ

51. (ولو . . . قريب) Couldst thou see the time when they²⁸⁹ shall be terrified.²⁹⁰ Then there shall be no escaping,²⁹¹ and they shall be seized from a place quite nigh.²⁹²

52. (وقالوا . . . بعيد) And *then* they will say: we believe in it.²⁹³ But whence can there be the attainment of *faith* from a place so afar.²⁹⁴

53. (وقد . . . بعيد) Whereas they disbelieved in it before,²⁹⁵ and conjectured about the Unseen from a place so afar.

54. (وحيل . . . مرير) And they will be shut off from what they shall ardently desire,²⁹⁶ as shall be done with the likes of them²⁹⁷ of yore. Verily they have been²⁹⁸ in doubt perplexing.²⁹⁹

289. *i. e.*, the infidels.

290. (on the Day of Judgment).

291. (for them from Us).

292. *i. e.*, from before God's tribunal to Hell-fire.

293. *i. e.*, in the True religion.

294. (when they come in the other world).

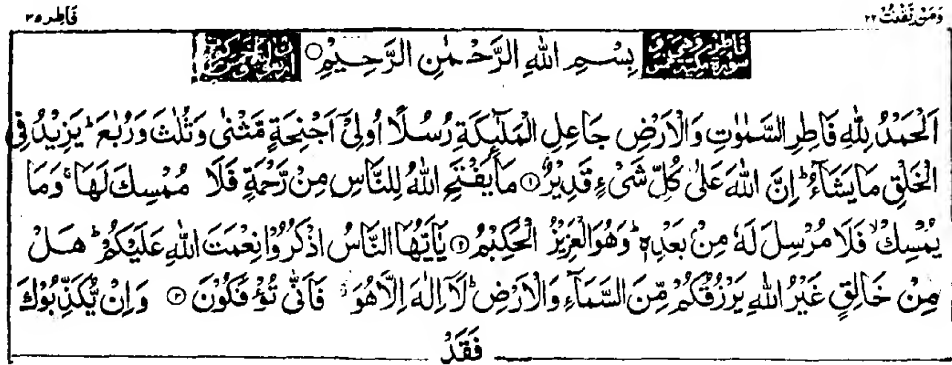
295. (when they were in this world).

296. *i. e.* the acceptance of their faith on the Day of Judgment.

297. *i. e.*, those of the same persuasion.

298. *i. e.*, all of them; both the predecessors and successors.

299. So a common guilt would lead to a common penalty.



Sūrah Fātir

The Creator. XXXV

(Makkan, 5 Sections and 45 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . قدیر) All praise to Allah, the Creator³⁰⁰ of the heavens and the earth,³⁰¹ the appointer of the angels as His messengers³⁰² with wings of twos and threes and fours.³⁰³ He adds in creation what He will.³⁰⁴ Verily Allah is Potent over everything.

2. (ما . . . الحکیم) Whatsoever of mercy Allah may grant to mankind none there is to withhold it, and whatsoever He may withhold none there is to release it thereafter. And He is the Mighty,³⁰⁵ the Wise.³⁰⁶

3. (یا یا . . . توفکون) O mankind! remember the favour of Allah toward you. Is there any Creator other than Allah who provides for you from the heaven and the earth?³⁰⁷ There is no God but He.³⁰⁸ Whither then are you deviating?³⁰⁹

300. (from nothing).

301. The earliest heathen gods were the personifications of the heaven and the earth. Hence the need for emphasizing that they are mere created beings. Even the Jews with their heritage of monotheism were led, under the sway of Platonic and Neoplatonic ideas, to conceive of creation 'as carried into effect through intermediate agencies, not very distinguishable from sub-deities,' (JE. IV. p. 338).

302. (Angels as created beings are only Divine messengers, faithful executors of His commands, and have nothing of Godhead about them.)

303. The figures are not designed to express the actual number of wings. They are symbolic of the different orders of those heavenly beings so unlike the

creatures of the earth. The very expression 'threes' is sufficient to show that the angelic 'wings' are not synonymous with feathers of the birds. In the Bible also there is a mention of certain winged heavenly beings, known as seraphim, attending on God and proclaiming His holiness:—'I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' (Is. 6: 1-2).

304. So that the angel Gabriel is mentioned in *Hadith* as having 600 wings.

305. *i. e.*, Able to withhold and release.

306. *i. e.*, adopting the course in accordance with His universal wisdom.

307. He is the sole Creator and the sole Preserver. Contrast with this the grossly polytheistic teaching of the NT. Speaking of Christ, 'the image of the invisible God, the firstborn of every creature' it says: 'By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' (Col. 1:15, 16) And again; 'All things were made by him; and without him was not anything made that was made.' (Jn. 1:3) And yet again: 'To us there is . . . one Lord, Jesus Christ, by whom are all things, and we by him.' (1 Cor. 8:6) 'The profound and enduring impression which Jesus made upon His followers even constrained them to associate Him with the Father in the work of creation. It was He who had brought redemption from sin, and given them a glad new sense of sonship with God. But Lordship in the spiritual world must and did ultimately involve equal Lordship in the material world and in the whole realm of the Divine activity. This idea was early expressed by St. Paul. . . The specific use of the word Logos by the Fourth Evangelist completed and confirmed a development which had been in progress for several decades, by which Jesus as the Son was definitely classed with God, the Father, and associated with Him in the creation and government of both the visible and invisible world.' (ERE. IV. pp. 141-142). See also P. VI. n. 261.

308. Even in Paul's time the prevalent idea was 'there be gods many, and lords many.' (1 Cor. 8:5).

309. *i. e.*, turning aside from acknowledging His unity.

وَمَنْ يَفْقَهُ

وَمَنْ يَفْقَهُ

كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ ۖ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ
 الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ۝ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۖ وَالْإِنَّمَا يَدْعُو حُزْنَهُ لِيَكُونُوا مِنَ
 الْمُحْضَرِّينَ ۝ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝
 أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا فَإِنْ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۖ فَلَا تَذْهَبْ
 نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ ۖ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْعَوْنَ ۝ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُخْبِرُ سَحَابًا مِمَّا فُسِقَتْهُ
 إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَلِكَ الْفُشُورُ ۝ مَنْ كَانَ يُرِيدُ

4. (و ان . . . الامور) And if they belie thee,³¹⁰ then messengers have been belied before thee.³¹¹ And to Allah shall be brought back *all* affairs.³¹²

5. (ياها . . . الغرور) O mankind! verily the promise of Allah³¹³ is true. So let not the life of this world beguile you,³¹⁴ and with respect to Allah let not the *great* beguiler³¹⁵ beguile you.

6. (ان . . . السعير) Verily Satan is an enemy to you;³¹⁶ so take him for an enemy,³¹⁷ he only tempts his confederates³¹⁸ that they become the inmates of the Blaze.

7. (الذين . . . كير) Those who disbelieve³¹⁹ theirs shall be a severe torment. And those who believe and work righteous *deeds*, theirs shall be forgiveness and a great wage.

SECTION 2

8. (افن . . . يعصمون) Can he whose evil work has been made fair-seeming to him, so that he considers it good be *as he who rightly perceives the truth*? Verily Allah sends astray whom He will³²⁰ and guides whom He will, so let not thy soul expire after them in sighings.³²¹ Verily Allah is the Knower of what they perform.³²²

9. (واقه . . . الشور) And it is Allah³²³ Who sends the winds, and they raise a cloud, and then We drive it into a dead land and We raise³²⁴ thereby³²⁵ the earth after its death. Even so *shall be* the Resurrection.

310. (O Prophet!).

311. (so take comfort, and do not grieve over-much).

312. (for disposal, and He shall requite everyone according to his deserts).

313. (in regard to the Final Judgment).

314. (in respect of the inevitable requital).

315. *i. e.* the devil.

316. (whose own desire is to ensnare as many of the mankind as possible).

317. *i. e.*, beware of his solicitations; be on your guard against him; treat him as an enemy.

318. It is only those who give him a willing ear that fall victim to his machinations.

319. *i. e.* who have succumbed to the devil's blandishments.

320. (in accordance with the demands of justice and wisdom.)

321. (out of thy great pity and compassion of heart, O Prophet!).

322. (and He will deal with everyone as He thinks fit and proper).

323. (and not any rain-god or wind-god).

324. (with herbage and vegetation).

325. *i. e.*, by means of rain.

وَمَنْ يَفْعَلْ ۖ ۝

فَاطِرُهُ ۖ

الْعِزَّةُ فَبِذَلِكَ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَنْكُرُونَ السَّيِّئَاتِ
لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَكَذَلِكَ هُوَ يَبُورُ ۝ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ
وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعْتَرِفُ مِنْ مُعْتَرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَلِكَ عَلَى
اللَّهِ يَسِيرٌ ۝ وَمَا يَسْتَوِي الْبَعْرَانِ ۚ هَذَا عَذْبٌ فُرَاتٍ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ ۚ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُونَ حَبْلَةً تَلْبَسُونَهَا ۚ وَتَرَى الْفُلْكَ فِيهِ مَوَازِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝
يُورِثُ الْيَتِيمَ فِي التَّهَارِ وَيُورِثُ التَّهَارِ فِي الْيَتِيمِ

10. (من . . . يـبور) Whosoever desires glory,³²⁶ then all glory is Allah's;³²⁷ to Him mount up goodly words,³²⁸ and the righteous work exalts it.³²⁹ And those who plot evils, theirs shall be a severe torment, and the plotting of those! —it shall perish.³³⁰

11. (وايه . . . يـبر) And Allah created you of dust,³³¹ then of seed;³³² then He made you pairs. No female bears or brings forth but with His knowledge.³³³ And no aged man grows old, nor is aught diminished of his³³⁴ life, but it is³³⁵ in a Book;³³⁶ Verily for Allah that is easy.

12. (وما . . . تشكرون) And the two seas are not alike;³³⁷ this, sweet, thirst-quenching and pleasant to drink, and that, saltish and bitter.³³⁸ And yet from each³³⁹ you eat fresh flesh^{339-A} and bring forth the ornaments³⁴⁰ that you wear. And thou³⁴¹ seest therein the ships cleaving water,³⁴² that you may seek of His grace,³⁴³ and that haply you may give thanks.

326. (in the Hereafter).

327. (so let him obtain that glory by his strong ties with God).

328. *i. e.*, profession of Islam; confession of faith.

329. *i. e.*, the goodly word.

330. *i. e.*, their devices against Islam shall come to naught.

331. (as species, O mankind!).

332. (as individuals).

333. He is Omniscient, and He knows every event beforehand; unlike the heathen gods of very limited and partial knowledge.

334. *i. e.*, another's

335. (duly recorded and ordained).

336. (of Divine decrees).

337. 'The great salt ocean with its seas and gulfs is all one : and the great masses of sweet water in rivers, lakes, ponds, and underground springs are also one : and each is connected with the other by the constant circulation going on which sucks up vapours, carries them about in clouds or atmospheric moisture, and again brings them condensed into water or snow or hail to mingle with rivers and streams and back into ocean.' (AYA).

338. See P. XIX. 74, 75.

339. (kind of water).

339-A. See P. XIV. n. 144-A.

340. See P. XIV. n. 145.

341. (O reader !).

342. See P. XIV. n. 147.

343. (by means of commerce and sea trade).

وَمَنْ تَقْلُبْ

قُلُوبُهُمْ

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ
مَا يَمْلِكُونَ مِنْ قِطْعٍ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يُسْمِعُوا أَسْمَاءَكُمْ وَلَا يُغْنِي عَنْكُمْ يَوْمَ الْقِيَمَةِ يَكْفُرُونَ
بِشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ الْفَقْرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ إِن يَشَأْ
يُدْهِمَكُمْ بِآيَاتٍ بَحْلِقٍ جَدِيدٍ ۝ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ
حِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّا نُنْزِلُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۖ وَمَنْ
تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۖ وَإِلَىٰ

13. (يولج . . . قاطع) He plunges the night into the day and plunges the day into the night;³⁴⁴ and He has subjected³⁴⁵ the sun and moon, each running³⁴⁶ till an appointed term. Such is Allah, your Lord; His is the dominion; and those whom you call upon beside Him³⁴⁷ do not own *even* the husk of a date-stone.³⁴⁸

14. (ان . . . خير) If you call unto them, they hear not your calling, and *even* if they heard they could not answer you. On the Day of Judgment they will deny your associating.³⁴⁹ And none can declare to thee³⁵⁰ the truth like Him Who is Aware.

SECTION 3

15. (يا ايها . . . الحميد) O mankind! you are the ones that stand in need of Allah,³⁵¹ and Allah! He is the Self-sufficient, the Praiseworthy.

16. (ان . . . جديد) If He will, He can take you away,³⁵² and bring about³⁵³ a new creation.³⁵⁴

17. (وما . . . بهزئ) And with Allah that shall not be hard.

344. And nights and days are mere phenomena of nature; not objects of worship,

345. (to His control).

346. (its course) And the twain again are not deities or sub-deities.

347. *i. e.*, your fancied gods.

348. *i. e.*, a thing so insignificant.

349. (them with God with their approval, and shall forsake you altogether).

350. (O reader!).

351. *i. e.*, they who stand in need of Him.

352. (in punishment of your deeds of sin and infidelity).

353. (in your stead).

354. (of beings who will not be so rebellious).

وَمَنْ يَنْفَعُكَ

فَاطِرُهُ

اللَّهُ الْمَصِيرُ ۝ وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۝ وَلَا الظُّلُمُتُ وَلَا النُّورُ ۝ وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۚ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۝ إِنْ أَنْتَ إِلَّا نَذِيرٌ ۝ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝ وَإِنْ يَكْفُرُ بِكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ ۖ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ كَانَ نَكِيرِ ۚ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ شَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۚ وَمِنْ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ۚ وَمِنْ النَّاسِ وَالْدَّوَابِّ

18. (ولا . . . المصير) And no bearer of a burden³⁵⁵ shall bear another's burden,³⁵⁶ and if one heavy-laden calls³⁵⁷ for his load³⁵⁸ naught of it shall be borne,³⁵⁹ although he be of kin.³⁶⁰ Thou canst warn only those³⁶¹ who fear their Lord, unseen, and establish prayer. And whosoever becomes clean,³⁶² becomes clean only for himself,³⁶³ and to Allah is the return.³⁶⁴

19. (وما . . . البصير) Not alike are the blind³⁶⁵ and the seeing,³⁶⁶

20. (ولا . . . النور) neither darkness and light,

21. (ولا . . . الحرور) nor the shade³⁶⁷ and the sun's heat.³⁶⁸

22. (وما . . . القبور) Nor alike are the living and the dead. Verily Allah makes whosoever He will,³⁶⁹ to hear and thou³⁷⁰ canst not make them hear who are in the graves.³⁷¹

23. (ان . . . نذير) Thou art but a warner.³⁷²

24. (إنا . . . نذير) Verily We! We have sent thee with the truth, as a bearer of glad tidings and as a warner; and there is not a community but there has passed away among them of a warner.

25. (وإن . . . المنير) And if they belie thee, then surely those before them have also belied.³⁷³ Their messengers came to them with evidences³⁷⁴ and scriptures³⁷⁵ and a luminous Book.³⁷⁶

26. (ثم . . . نكير) Then I took hold of those who disbelieved. So how terrible was My disapproval!

SECTION. 4

27. (الم . . . سود) Dost thou not see³⁷⁷ that Allah sends down water from the sky, and then We thereby bring fruit of diverse hues?³⁷⁸ And in the mountains are streaks white and red, of diverse hues, and also intensely black.

355. i. e., soul burdened with sins.

356. (in the Hereafter, as supposed by the pagans and also by the Christians). This repudiates the doctrine of atonement altogether.

357. (on another).

358. *i. e.*, that he should bear his load.
359. (by the person who shall be called on).
360. *i. e.*, even so nearly related. Several pagan nations have considered their gods to be their fathers and ancestors.
361. *i. e.* they alone can profit by the preaching and warning.
362. (of infidelity, and accepts Islam).
363. *i. e.*, for the good of his own soul.
364. (of all on the Day of Judgment for requital).
365. *i. e.*, the rebels ; the infidels.
366. *i. e.*, the obedient ; the believers.
367. (cool and refreshing as it is).
368. (scorching and deadly as it is).
369. (in conformity with His infinite Wisdom).
370. (O Prophet !).
371. *i. e.*, those who obstinately persist in their unbelief.
372. to the infidels ; so it is no concern of thine whether they profit by thy preaching or not).
373. (the apostles of their age ; and their rejection is no new thing).
374. *i. e.*, clear arguments and miracles.
375. See P. IV. n. 410.
376. See P. IV. n. 411.
377. (O reader !).
378. (and kinds).

وَمَنْ يُؤْمَرْ

فَاطِرِهِ

وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۝ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ۝ لِيُؤْتِيَهُمُ الْجُورُ هُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ۝ وَالَّذِينَ آوَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ۝ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْ ذُكِرَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۝ جَنَّ عَدْنٌ يَخْتَلِفُونَ فِيهَا مِنْ أَصْوَارٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ

28. (ومن . . . غفور.) And of men and beasts and cattle, likewise of diverse colours. Those of His bondmen fear Allah³⁷⁹ who have knowledge.³⁸⁰ Verily Allah is the Mighty, the Forgiving.

29. (إن . . . تور.) Verily those who read the Book of Allah and establish prayer and expend of that with which We have provided them, secretly and in open, look for³⁸¹ a commerce that will not perish—

30. (ليؤتيهم . . . شكور.) that He may pay them their wages in full and increase to them³⁸² of His grace; surely He is Forgiving,³⁸³ Appreciative.³⁸⁴

31. (والذي . . . بصير.) And what We have revealed to thee³⁸⁵ of the Book—it is the very truth confirming what has been before it. Verily Allah is unto His bondmen Aware, Beholder.³⁸⁶

32. (ثم . . . الكبير.) Afterwards³⁸⁷ We made those We chose³⁸⁸ of Our bondmen³⁸⁹ the inheritors of the Book. Then of them are some who wrong themselves,³⁹⁰ and of them are some who keep the middle way,³⁹¹ and of them are some who go ahead, by Allah's leave, in virtues.³⁹² That³⁹³ that is indeed a great grace.³⁹⁴

379. Cf. the OT:—'And unto men he said, Behold, the fear of the Lord, that is wisdom.' (Job. 28: 28).

380. (of His greatness).

381. (on the strength of His promise).

382. (superabundantly).

383. So He will readily overlook the faults of his penitent bondmen.

384. (of services to Him). **الشكور**, applied to God, He who approves, or rewards, or forgives, much, or largely: He who gives large reward for small, or few, works; He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them.' (LL).

385. (O Prophet!).

- 386. So He will requite everyone accordingly.
- 387. *i. e.*, after revealing it to the Prophet.
- 388. (in respect of faith).
- 389. *i. e.*, the Muslims, who, after the Prophet, are made custodians of the Holy Book, and who as regards their faith are above all other peoples and communities.
- 390. (by not practising in their individual conduct what they are taught).
- 391. (by performing their duty, but performing it rather imperfectly).
- 392. (by shunning vice and performing their duties perfectly).
- 393. *i. e.*, the inheritance of the Qur'ân.
- 394. *i. e.*, the highest possible honour bestowed on mankind.

وَمَنْ يَنْفَعُ ۝

فَاطِمَةُ ۝

فِيهَا حَرِيرٌ ۝ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۝ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ۝ الَّذِي أَهْلَكَ دَارَ الْمَقَامَةِ
 مِنْ فَضْلِهِ ۝ لَا يَسْتَأْذِنُ فِيهَا أَنْصَبٌ وَلَا يَسْتَأْذِنُ فِيهَا الْعُوبُ ۝ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوْتُوا
 — وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۝ كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ ۝ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
 صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۝ أَوْ لَمْ نَعِزِّكَ بِتِلْكَ لُكُوفِهِ ۝ مَنْ نَنْذَرُكُمْ التَّنْذِيرُ ۝ فَذُقُوا فَلَمَّا لِلظَّالِمِينَ
 مِنْ تَصْوِيرٍ ۝ إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۝ إِنَّا عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي
 الْأَرْضِ ۝ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۝ وَلَا يَزِيدُ الْكَافِرِينَ

33. (جنت . . . حرير) Gardens Everlasting ! These they shall enter wearing therein bracelets of gold and pearls, and their apparel therein *shall be* of silk.³⁹⁵

34. (وقالوا . . . شكور) And they will say: *all* praise to Allah Who has taken away grief from us,³⁹⁶ verily Our Lord is Forgiving, Appreciative.³⁹⁷

35. (الذي . . . لغوب) Who has through His grace, lodged us in the everlasting abode, wherein there will not touch us toil and wherein there will not touch us weariness.³⁹⁸

36. (والذين . . . كفور) And those who disbelieve, for them shall be Hell Fire. It shall not be decreed to them that they should die,³⁹⁹ nor shall its torment be lightened for them. Thus do We requite every ingrate.

37. (وم . . . نصير) And they shall be shouting therein: our Lord ! take us out; we will work righteously, not what we have been working. Did We not give you lives long enough so that whosoever would receive admonition could receive it therein? And there came to you a warner;⁴⁰⁰ taste therefore.⁴⁰¹ And for the ungodly there will be no helper.

SECTION 5

38. (ان . . . الصدور) Verily Allah is the Knower of the Unseen of the heavens and the earth. Verily He is the Knower of what is in the breasts.

395. See P. XVII. n. 318.

396. *i. e.*, who has ended all sorrows and grieving anxieties.

397. See n. 384 above.

398. On that plane of blissful existence the freshness of joy will never wear out, and there will be no monotony.

399. (so that there might be an end to their misery).

400. (directly or indirectly) *i. e.*, an apostle of God, either in person or his preaching conveyed through others.

401. (the fruits of your deeds).

وَمَنْ يُفْلِتْ

فَاطِلِدْ

كُفِّرْهُمْ عَنْ ذُنُوبِهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ۝ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَمُتُوا عَلَىٰ بَيِّنَاتٍ مِنْهُ بَلْ إِنَّ يَعْدُ الظَّالِمُونَ بَعْضُهُمْ لِبَعْضٍ إِلَّا غُرُورًا ۝ إِنْ اللَّهُ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝ وَأَقِمُّوا بِاللهِ جِهْدَ آيَاتِهِمْ لَعِنْ جَاءَهُمْ نَذِيرٌ لِيَكُونُنَّ أَهْدَىٰ مِنْ أَحَدٍ الْأُمِّ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا تَفُورًا ۝ اسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ لَا يَبْحِثُ أَهْلُ السَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۝

39. (هو الذى . . . خساراً) He it is Who has made you⁴⁰² successors in the earth.⁴⁰³ So whosoever disbelieves on him *will befall* his infidelity. And for the infidels their infidelity increases naught with their Lord save abhorrence.⁴⁰⁴ And for the infidels their infidelity increases naught save loss.⁴⁰⁵

40. (قل . . . غرورا) Say thou;⁴⁰⁶ *what* do you consider of your associate gods upon which you call besides Allah? Show me whatsoever they have created of the earth. Or, have they any partnership in the heavens? Or, have We vouchsafed to them⁴⁰⁷ a Book so that they stand upon an evidence from it?⁴⁰⁸ Nay! the ungodly promise to each other only delusions.⁴⁰⁹

41. (ان . . . غفورا) Verily Allah withholds the heavens and the earth⁴¹⁰ lest they cease;⁴¹¹ and should they cease, not any one could withhold them after Him.⁴¹² Verily He is ever Forbearing, Forgiving.

42. (واقسمو . . . نفورا) And they⁴¹³ swore by Allah with a most solemn oath, that if there came a warner unto them, they would surely be better guided than any of the *other* communities.⁴¹⁴ Then when there did come to them a warner, it increased in them naught save aversion—⁴¹⁵

402. (O men of the present generation!).

403. (to the generations past).

404. (in this world).

405. (and ruin in the Hereafter).

406. (O Prophet!).

407. *i. e.*, the pagans.

408. (to authorise their practice).

409. The purport is: 'traditional' religion of polytheism has no basis whatsoever either in reason or in Scriptures.

410. (by His power).

411. (to function). God is not only the Creator or Originator of the universe but also its constant Regulator, Sustainer, and Preserver.

412. (if He were to withdraw His support).

413. *i. e.*, the Makkan pagans.

414. 'The great body of Koraish were careless and indifferent. . . . The more susceptible amongst the citizens listened, perhaps with attention at the first. But when pressed to throw in their lot with the Inquirers, they would answer: "It is well enough for Jews and Christians to follow the purer faith thou speakest of. They, we know, had prophets with a message from heaven. If to us also, a prophet had been sent, we should doubtless have followed his directions, and been as devout and spiritual in our worship as the Jews and Christians"' (Muir, *op. cit.*, pp. 42-43).

415. (from truth).

وَمَنْ يَنْفَعُكَ

فَاطِرُهُ

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۚ أَوَلَمْ نَسِيرْ فِي الْأَرْضِ فَنَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُجْزِيَ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِلَّا أَنْ كَانَ عَلَيْهِ أَقْدَارٌ ۚ وَلَوْ يَرَى الْإِنْسَانُ مَا تَرَى عَلَى ظُهُورِهِمْ مِنْ ذَاتِهِ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى ۚ فَاذْأَبَاءُ أَجَلِهِمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ۝

43. (استكبرا . . . تحويلا) *through their stiff neckedness in the land and their plotting of evil. And the plotting of evil*⁴¹⁶ *only infolds its author. Do they then wait*⁴¹⁷ *only the dispensation of the ancients?*⁴¹⁸ *And thou*⁴¹⁹ *wilt not find in the dispensation of Allah a change,*⁴²⁰ *nor wilt thou find in the dispensation of Allah a turning off.*⁴²¹

44. (اولم . . . قديرا) Have they not journeyed on the earth, so that they might see how has been the end of those before them,⁴²² although they were stronger in power than these? Allah is not such that aught in the heavens and the earth can frustrate Him. Verily, He is ever Knowing,⁴²³ Potent.⁴²⁴

45. (ولو . . . بهيرا) Were Allah to take mankind to task⁴²⁵ for what they earn, He would not leave a moving creature on its back;⁴²⁶ but He puts them off till a term assigned, then when that term arrives—then, verily, Allah is ever a Beholder of His bondmen.⁴²⁷

416. (against Islam and the Prophet). The conjunction 'and' couples 'their plotting of evil' with 'aversion'.

417. *i. e.*, the Arab pagans.

418. *i. e.*, the way in which God dealt with the disbelieving nations of old—destruction in the last resort.

419. (O Prophet!).

420. 'so that the offenders may escape unpunished.' (Th).

421. 'so that instead of offenders the innocent ones may happen to be punished.' (Th).

422. The one lesson of all history is that evil, in the long run, has resulted in evil.

423. So He knows how best to effect His plans.

424. *i. e.*, Able to effect His plans.

425. (immediately).

426. Even the believers would then have been removed, for in the universal Scheme of God, there is no meaning in populating the world with the obedient alone. The world, as it is constituted, demands that good, without its counterpart evil, should have no sense.

427. (and an Awarder of reward and punishment in justice).

APPENDIX IV

Was Muhammad Literate?*(S. G. Mohiuddin)*

In this verse (29:48) the Qur'ān expressly asserts that the Prophet of Islam was not conversant with the art of reading and writing. In several other verses, the holy Prophet has been called *ummī*, the unlettered, but some of the eminent modern scholars, deemed to be experts on Islam, disregard the Quranic statements as well as testimony of historical facts to raise the doubt that all these references in the Qur'ān are simply allegorical. If we are to establish whether the Prophet was literate or not we should go to the Qur'ān itself to verify and establish our proposition.

Let us, therefore, first find out what the word *ummī*, the epithet used by the Qur'ān for the Prophet, actually means in its particular language and how it was understood by the Arabs when the Qur'ān was revealed to the Prophet. In order to understand this we shall have to turn to the Qur'ān itself which uses the word at several places in different contexts.

(1) "Among them are unlettered folk who know the Scripture not except from hearsay. They but guess. Therefore woe be unto those who write the Scripture with their own hands and they say : 'This is from Allah,' that they may purchase a small gain therewith."¹

This verse refers to the Jews of Medina who had themselves foretold the coming of a Prophet, but subsequently rejected his call. They have been called *ummī* because some of the Jews persisted in denying the Truth owing to the ignorance of their own Scripture. Obviously, such Jews were those who did not know the art of reading.

(2) "That is because they say : There is in the matter of illiterates no call on us."²

The Qur'ān quotes here the belief commonly held by the Jews of Arabia that they would not be called to account for their behaviour towards the Arabs and for not subscribing to their faith. The belief was not confined to their behaviour towards the pagan Arabs alone, but towards all non-Jewish races whom they knew as *goyim* or gentiles, the English synonym of *ummī* in Arabic. To illustrate this point, here are two quotations from the Old Testament. "At the end of every seven years . . . every creditor that lendeth ought unto his neighbour shall release it," but "of a foreigner thou mayest exact it again."³ At another place the law about usury has been laid down like this : "Unto a stranger thou mayest lend upon usury : but unto thy brother thou shalt not lend upon usury."⁴ Naturally,

the Arabic speaking Jews of Arabia held similar beliefs about their Arab brethren. It is to be noted that the Jews called them *ummī*, because the Arabs were not ashamed of it but rather took pride in being called *ummī* or the illiterate people.

(3) "And say unto those who have been vouchsafed the Book and unto the illiterates, accept Islam."⁸

Al-Ummiyūn, juxtaposed in this verse against *Uṭul-Kitāb* i.e. 'those who possess the Book' indicates that Arabs have been so named because they did not have a Scripture like the Jews and the Christians.

(4) "Those who follow the apostle, the unlettered Prophet, whom they find written down with them in the Torah and the Gospel."⁹

In this verse the Prophet is called *Al-Nabī-al-Ummī*, because he could neither read nor write. Obviously the Qur'ān cannot itself call its prophet a *goyim*, or, in the derived sense, 'a pagan,' especially when he was called upon to eradicate paganism.

In the four verses quoted above, the Qur'ān uses the word *ummī* to denote those who persist in their wrong ways owing to ignorance, the Arabs as a nation of illiterates, the people without any scripture and those who cannot read or write. If one were to insist, like Winsinck⁷ and Horovitz⁸, to put the word heathen or pagan wherever *ummī* is used in the Qur'ān, it would hardly be compatible with the first verse, quoted above, where there is a reference to the difference between those who write the Scripture and the *ummīyūn* among the Jews. 'Heathen', thus, carries only a derived and secondary sense of *ummī* as Lane says in his definition of the word: "Whence in a secondary, tropical sense, a heathen: one not having a revealed scripture: so applied by those having a revealed scripture; and particularly an Arab, or in the proper language of the Arabs of belonging to, or relating to, the community of the Arabs who did not write or read: and, therefore, metaphorically applied to anyone not knowing the art of writing nor that of reading."⁹

As for the Arab lexicographers, it would be relevant to cite here the definition of *ummī* given by Ibn Manzoor and Zabīdī, the two foremost lexicologists of Arabic. Says Ibn Manzoor: "*Al-ummī* is one who cannot write. *Zajāj* says that an *ummī* is in the same state as he was when given birth by his mother, that is, he does not know the art of writing and thus he remains in the same state as he was at the time of his birth—Abū Ishāq says that *ummī* is applied to the state of birth because nobody can write without learning the art of writing—and the Prophet is known as *ummī* for the same reason since he could neither write nor read a writing."¹⁰ Zabīdī also says that "*al-ummī* refers to the person who cannot write or retains the state of his birth when he did not know the art of writing."¹¹ Arab philologists and commentators of the Qur'ān have given different derivations of the word, yet the following three are most common derivations of *al-ummī* according to all of them.¹²

(1) From *Umm* "mother" i.e., one is just as he came from his mother's

womb.

- (2) From *Ummah* "people" i.e., a gentile, one who was ignorant; and
- (3) From *Umm ul-Qura* "the mother of villages," a name of Mecca, i.e., a native of Mecca.

It would be worthwhile to mention here that *ummī* is emphasised to signify a 'heathen' or a 'pagan' solely because it is considered as a synonym of English 'gentiles' and Hebrew 'goyim.' The latter is a compound of *goi*, which has the same root meaning as *am*, that is, 'people' which occur more than 1,500 times in the Old Testament. In their primary sense they denote a connected body while *goi* and *am* are both applied even to troops and herds of animals. Thus the plural form of *goyim* or *goiim* has the general sense of nations or peoples.¹³ In keeping with this original meaning, the word was used for the aggregate of non-Israelite nations as opposed to and contrasted with Israel, socially, politically and religiously. It was only later on, as connoting this contrast, that *goyim* was translated as 'gentiles' or 'heathens.'¹⁴ There is hardly any reason to believe that *ummī* was derived from the Hebrew root of *am* or its plural form *ammin*, but even if it were so, its original meaning must have been in accord with the Arabic roots *umm* and *ummah*, meaning the 'mother' and the 'people.'

It would, thus, be quite clear that the Arabic *ummiyyūn* can in no way be treated as identical to the Hebrew 'goyim' or 'pagans' as these are generally understood to mean by certain people. Neither the Arabs ever used the word *ummī* in that sense, nor does the Qur'ān employ it for that purpose. In fact, the Qur'ān uses two more words, *mushrikūn* and *kāfirūn*, drawing a distinction even between those who associate partners to God (*mushrikūn*) and those who deny the unity of God and His transcendence (*kāfirūn*). It would really be difficult to find appropriate approximates to these two words in any other language. The Qur'ān never uses the three words mentioned above indiscriminately. Imām al-Baghawī says in his commentary on *sūrah* xcvi-1, that the Qur'ān always uses the expression *ahl-al-kitāb* when it refers to the Jews and Christians, while it always calls the idolaters as *mushrikūn*. *Kāfirūn*, on the other hand, is a general word of wider import covering all those who are guilty of infidelity or blasphemy or denial of the revelation of God and His messenger, as, for example, in *sūrah* II-39: "But those who disbelieve (*Wallazina Kafaru*), and deny our revelations," and *sūrah* xcvi-1: "Those who disbelieve among the people of the Scripture and the idolaters." Therefore, if any word carrying the purport of heathen has been used in the Qur'ān, it is *mushrikūn* and not *ummiyyūn* as contended by certain orientalisists not fully conversant with the Qur'ānic terminology.¹⁵

Muhammad was born in the full light of day and the biography of no other prophet is based upon so much of historical evidence as that of the prophet of Islam. We know more about Muhammad and his times than we do of Luther and Calvin. We cannot, therefore, establish whether the Prophet was literate or

illiterate without the support of history.

Mecca was, in the sixth century, the most important town of Arabia ; not only a centre of annual pilgrimage, but also "an extremely cosmopolitan centre, the city which had replaced the ancient Palmyra and the still more ancient Tiema," and its entire population lived on commerce with Asia Minor, Syria, India and China,¹⁶ but except for some fifteen individual mentioned by name, all the pre-Hijrah inhabitants of the city were illiterate.¹⁷ Only the Jews settled in Yemen, Khybar, Yathrib and Teima could boast of ability to read a Scripture, but there is nothing to show that their sacred books had been rendered into Arabic. The Christians were active in the highlands of Yemen, Najrān, Ghassān, Hira, Bahrain and other islands of the Persian Gulf but the first versions of the Christian Scripture in Arabic date from the eighth century.¹⁸ No Arabic version of the Bible, or part of it, existed in the time of the Prophet.¹⁹ The crown and seal of the Arabs' way of life was poetry, and the oldest extant Arabic poems date from 512 A.D., but it was nearly two centuries later that these were committed to writing.²⁰ There was virtually no prose written before the days of Islam : the Qur'ān is the oldest Arabic Book in prose.²¹ Historians refer to *mu'allaqāt* written in order to be hung on the walls of Ka'ba, as the first written records of the Arabs.²² Do these conditions justify the presumption that 'as a merchant he must have had a certain knowledge of reading and writing ?²³

"Muhammad was called 'a driveller, a star-gazer and a maniac-poet, thorns were strewn in his path, and stones thrown on him. His uncles sneered, and the main body of the citizens treated him with that contemptuous indifference, which must have been harder to bear than active persecution," writes a Western biographer of the Prophet,²⁴ and he also adds that "there is no single trait in his character upto the time of the Hijrah which calumny itself could couple with imposture."²⁵ But, the question is, why the Prophet's detractors did not expose his 'pious fraud' by showing that he could very well read and write while he claimed to be an unlettered Prophet ? Would it not have been easier and more reasonable to refute the Prophet's revelations than to persecute the preacher ? If this fact speaks for itself, how are we to account for such an insinuation by a learned scholar who says that "the Prophet wished to pass for an illiterate" ?²⁶

Not a moment of the Prophet's life, after his claim to apostleship, was spent in seclusion, away from the gaze of his followers. It is no less significant that the Apostle of God had given definite instructions to his followers that whatever they saw of him, saying or doing, amongst them or alone, in the mosque or in the battlefield, leading prayers or conducting wars, on the pulpit or in a closet, should invariably be brought to the notice of others. His wives, in consequence, freely talked about his private affairs while seventy of his followers lived close to his house in the mosque to learn all about him. Then, there were inhabitants of Madina who attended congregational prayers led by the Prophet, five times every day, for

ten long years. There were also occasions when even a larger number of people gathered round him, as, in the expeditions, when they spent a number of days with him. Everyone knew that it was a bounden duty lying upon him to tell others whatever he knew about the Messenger of God. Nothing about his life from the closet of his sleeping chamber to the market place thus ever remained a secret, and every bit of it was recorded and handed down from generation to generation. It is, therefore, no wonder that we have several collections of reports about him which run into several hundred thousands. There are reports considered trustworthy on the criteria of criticism evolved by subsequent scholars, as well as those rejected by them. Is it not reasonable, then, in the given circumstances, to expect plenty of reports about the ability of the Prophet to read and write ?

There is, however, one report, handed down from six sources, on the authority of Barā b. 'Azīb, which has given rise to the speculation that the Prophet was probably conversant with the arts of reading and writing.²⁷ Owing to the bearing of these reports on the question under consideration it would be advisable to examine them here even at the risk of burdening this paper with some details. Ibn Is'hāq reports that while dictating the treaty of Hudaibiya, the Prophet asked 'Ali to write: "This is what Muhammad the Apostle of God has agreed with Suhayl b. 'Amr." But Suhayl, the emissary of the Quraish, interrupted, "If I witnessed that you were God's Apostle I would not have fought you. Write your own name and the name of your father." The Prophet turned patiently to 'Ali and said, "Write; This is what Muhammad b. 'Abdullāh has agreed with Suhayl b. 'Amr."²⁸ Further details of the incident, as transmitted by different narrators from Barā b. 'Azīb, and preserved by Bukhārī and Muslim, are as follows :—

(1) The Apostle said to 'Ali, "Strike out these words." He replied, "I cannot rub out the words." Thereupon the Apostle deleted those words.²⁹

(2) Then the Apostle said to 'Ali, "Strike out 'the Apostle of God.'" He replied, "By God, I will not strike out your name."^{29-A}

(3) As the Prophet did not know how to write, he said to 'Ali, "Strike out 'the Apostle of God.'" He replied, "By God, I will not strike out these words." Thereupon the Apostle asked 'Ali to point out the place where those words were written. Then 'Ali pointed out the place where the words were written and the Prophet wiped out the words with his own hand.^{29-B}

(4) Then the Apostle took the document in his hands and although he did not know how to write, he wrote: "this is the treaty concluded by Muhammad b. 'Abdullah."³⁰

(5) On the refusal of 'Ali, the Apostle himself wiped out the words "the Apostle of God."³¹

(6) The Apostle asked 'Ali to point out the place where the words "the Apostle of God" were written. 'Ali showed him the place and the

Prophet wrote "Ibn 'Abdullāh," after wiping out those words.³²

It is noteworthy that all these reports come down, from different narrators, on the authority of the same person. The second report is incomplete while the first and the fifth do not suggest that the Prophet knew reading and writing. The fourth and the sixth reports say that the Prophet wrote a few words in the document but one of these also asserts that the Prophet did not know how to write and thus contradicts itself. The third one, more detailed than the rest, is quite clear and leaves no doubt that the Prophet had not written anything nor was he able to read the document. Thus, four out of six narrators do not allude to the Prophets' knowledge of reading or writing. Furthermore, the way all the narrators, except the third one, have condensed their reports, as well as the discrepancy between their narrations emanating from the same source, go to show that they have not reported the happening in exact words heard by them.

Now, this is the testimony of history about the ability of the Prophet to read and write. There has been no dearth of scholars, even in the West, who have reached the conclusion that the Prophet did not know how to read and write. "As to the acquired learning," writes Sale, "it is confessed he had none at all; having had no other education than what was customary in his tribe, neglected, and perhaps despised, what we call literature."³³ Another competent scholar, Dr. Theodor Noldeke, testifies; "For though it remains an open question whether Mohammad was actually ignorant of reading and writing, it is certain that he had neither read the Bible nor any other books."³⁴ The same author writes at another place that the Prophet "did not himself understand the language of writing."³⁵ There are, in fact, many more³⁶ among the Western scholars who, too, have arrived at the same conclusion.

We should now turn to the question why the unfamiliarity of the Prophet with the arts of reading and writing is an article of belief for the Muslims and whether the acceptance of the Quranic revelations as the word of God depends, in any way, on this belief. The question assumes importance because the parallelization of the Qur'ān with the person of Christ by some scholars to illustrate the nature of the Qur'ān has led many writers to introduce the Christian concept of Mary's virginity into Islam. The Qur'ān, undoubtedly, adduces the Prophet's inability to read and write as one of the proofs of its divine origin, but this is by no means the only reason for the acceptance of the Qur'ān as the Word of God. There are many more verses in the Qur'ān which clearly state that it is a revelation from God. Some of these are given here to illustrate the point :

"He hath revealed unto thee (Muhammad) the Scripture with truth, concerning that which was (revealed) before it, even as He revealed the Torah and the Gospel."³⁷

"And if ye are in doubt concerning that which We reveal unto our slave (Muhammad), then produce a sūrah of the like thereof, and call your

witnesses beside Allah if ye are truthful. And if ye do it not—and ye can never do it—then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones.”³⁸

“Lo ! Those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo ! it is an unassailable Scripture. Falschood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise.”³⁹

“It is not poet’s speech—little is it that ye believe ! Nor diviner’s speech—little is it that ye remember ! It is a revelation from the Lord of the Worlds.”⁴⁰

Truly speaking, one who has joined his faith to the apostleship of Muhammad, must accept the divine origin of the Qur’ān, irrespective of the fact, whether he was literate or not. If the Muslims believe that the Prophet was unlettered, it is because the Qur’ān says so specifically, and not because their faith in the divine origin of the Qur’ān depends on it. The matter is thus significant for the Muslims insofar as the fact about Muhammad’s lack of the knowledge of reading and writing finds a place in the Divine Writ ; but, it has, perhaps, greater significance for those who deny it. By accepting the incontrovertible fact of Muhammad’s inability to read and write, the question so pertinently posed by Rodwell : “If he was indeed the illiterate person, the Muslim represent him to have been, then it would be hard to escape the inference that the Koran is, as they assert it to be, a standing miracle,”⁴¹ stares them in the face demanding an answer. It is, indeed, an inexplicable dilemma for those who deny the divine origin of the Qur’ān.

There is yet one more factor in which lies the clue to the insistence on Muhammad’s ability to read and write. Living in an age deeply influenced by the materialistic way of thought, people tend to believe that every effect must have a ‘cause.’ That is why they reject everything beyond the material world, although, unfortunately, the ways of God are infinitely varied and complicated, and it is rarely possible to discern the cause of everything even though it may present itself as a hard fact before our eyes. When, therefore, they are asked to acknowledge that the Qur’ān was revealed to an unlettered Prophet, most of them are apt to dismiss it as belonging to the realm of faith and belief. May be that some steeped in the lore of other religions like Christianity which does not go beyond inspiration, find it difficult to appreciate the Islamic concept of revelation and prophethood. But the reason for rejecting Islamic stand-point in this regard is modern rationalism basing itself on the exclusive validity of judgements of human reason which is but a reflection of Intellect tending towards the secular by nature, because human reason, although real on its own level, is but a limitation and dispersion of the Intellect and to that extent rooted in that illusory void which separates our existence from the ultimate reality.

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2. *Ibid* : III : 75
3. Deut. 15 : 1-3
4. Deut. 23 : 20
5. *The Qur'ān* III : 20
6. *Ibid*, VII : 157—Another verse of the Qur'ān xxix-48 says even more explicitly : "And thou (Muhammad) was not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."
7. Winsinck, *Acta Orient*, II, p. 191
8. Horovitz, *Kuranische Untersuchungen*, p. 52
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13. *Dictionary of the Bible*, New York, 1899, *Art. Gentiles*.
14. *Encyclopaedia Biblica*, London, 1914, *Art. Gentiles*
15. Use of the word *ummi* in the sense of one not learned or illiterate ever since the Qur'ān's use of the word in that sense is well-illustrated by an example. 'Abd al-Wahhāb ibn Ahmad Sha'rani (897/1492—973/1565) an eminent and learned *suft Shāikh* of Egypt had taken 'Ali al-Khawwās (d. 1532), an illuminated illiterate, as his spiritual director. Although he says that 'Ali was an *ummi* i. e., could not read or write, he calls himself, in relation to his *murshid* an *ummi* and 'Ali, the 'ālim in the discipline of mysticism. (Sha'rani, *at-Tabaqāt al-Kubra*, Cairo, 1945, vol. II, pp. 135.153)
16. De Lacy O'Leary : *Arabia before Muhammad*, London, 1927, pp. 82 & 184; see also John Bagot Glubb, *The Life and Times of Muhammad*, London, 1970, pp. 66-67
17. H. R. Gibbs and J. H. Kramers, *The Sohrter Encyclopaedia of Islam*, Leiden 1935, p. 370.—Baladuri has given the names of 17 individuals who knew how to read and write in Mecca. He also says that the art of writing was introduced in Mecca by some people of Hirah (now Kufa) in the time of the father of Abū Sufyān. This latter was a contemporary of the Prophet. (*Futūh al-Buldān*, Leyden, p. 471-72).
18. Kilgour, *The Gospels in many years*, pp. 10-11
19. *Semitic Studies*, (in the memory of Rev. Dr. Kohut), Berlin, 1897, p. 185
20. Muhammad 'Ali, *Muhammaḍ the Prophet*, p. 29
21. Nicholson, *Literary History of the Arabs*, Cambridge, 1962, p. 125
22. Muhammad 'Ali, *op. cit*, p. 21
23. Gibbs and Kramers, *op. cit*, p. 392
24. R. Bosworth Smith : *Muhammad and Mohammadanism*, London, 1876, pp. 117-18
25. *Ibid*, p. 127
26. R. A. Nicholson, *op. cit*, p. 151

27. There is one more report handed down by Mujahid and narrated by Ibn 'Ali Shayba and Umar b. Shu'aba saying that the Prophet had learnt how to read and write shortly before his death, but it had been held to be a *hadith al-maqt'u* or an intersected tradition since Mujahid who is a *tābi'f* is unable to name the companion of the Prophet from whom he learnt it and hence the tradition is unreliable. Also, as Hāfiz Ibn Kathīr says that there is no reason why this important fact would not have come to the notice of other companions and reported by them or by their disciples and descendants (*See Tafsīr Ibn Kathīr*)
28. Ibn Ishāq's *Sirat Rasūlallah* (The Life of Mohhmad) tr. A. Guilaume, London, 1955), pp 504
29. Al-Bukhārī, Muhammad b. Ismail, *Al-Jāmi al-Sahh*, Delhi, "Kitāb-us-Sulh", and "Kitāb al-Jizya".
- 29-A & B. *Ibid.*
30. *Ibid*, Kitāb-al-Maghāzī.
31. Muslim b. al Hallāj al-Quashairi, *Sahh*, Cairo, 1374/1955, "Kitāb-al-Jihād".
32. *Ibid.*
33. George Sale, *The Koran Priliminary Discourse*, London (Fradrick Warne and Co.), p. 30
34. *Historian's History of the World*, London, 1908, p. 11
35. *Ibid*, p. 113
36. D. G. Hagarth, *Arabia*, Oxford, 1922, p. 20; Bertram Thomas, *The Arabs*, London, 1937, p. 43; Arthur Gilman, *The Saracenes*, London, 1883, p. 60
37. III . 3
38. II : 23-24
39. XLI : 41-42
40. LXIX : 41-43
41. J. H. Rodwell, *The Koran*, London, 1876, p. 21

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